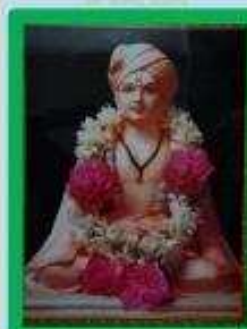


YOGA OF GITA
KUNDALINI YOGA Expounded by
Saint Shri Dnyaneshwar



श्रीगुरुभ्यो नमः ॥ श्रीगुरुदेवे नमः ॥ श्रीगुरुदेवे नमः ॥ श्रीगुरुदेवे नमः ॥

ISHWARA
AND
WORSHIP
Central Theme
Of
Gita



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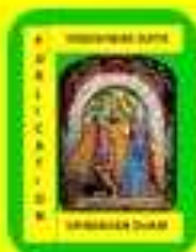
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YOGA OF GITA

Expounded by Saint *Shri Dnyaneshwar*



ISHWARA AND WORSHIP

[UPASANA]

CENTRAL THEME OF GITA



VIBHAKAR V. LELE

[Swami Yogeshwarananda]

Paschhima Path and Shoonyas/Deahas/Samadhi/Mukti							
Samadhi State	Vishnu-teertha	Gopinath	Woodroff	Dnyanehwar	Deha		Mukti
Samprajnata	Ajna	Ajna	Ajna	First Shoonya - Trikuti	Sthoola		Salokata
	Bindu [Samrajnata Savitarka]	Bindu	Bindu	Second Shoonya – Shilhata	Sookshma		
	Ardhendu [Samprjnata Savichar]	Ardhendu	Ardhendu	-			Samipata
	Nirodhika [Samprajnat a Nirvitarka]	Rodhini	Bodhini	-			Saroopata
	Nada	Nada	Nada	-			Sayujya
	Nadanta	Nadanta [Mokshad wara]	Mahanada	-			
	Shakti	Shakti	Shakti				
	Vyapika [Sananda]	Vyapika	Vyapika	Third Shoonya - Golhata	Karana		
	Samani [Sasmita]	Samani	-	-			
Asamprajnata	Unmani	Unmana	Unmani [Shiva-tattwa-related]	Fourth Shoonya	Maha-karana	Bhramara-gumpha	Jeevan-mukti
	Pratishthta	-	-	Autapitha			
	Guhya-chakra	-	-	-			
	-	Maha-bindu	-	-			
	Sahasrara Chakra		-	-			
	Brahma-randhra	Brahma-randhra	Brahma-randhra	Maha-shoonya			
			Para Bindu [Parama Shiva]	-			
Nirashoonya				Kaivalya-Deha		Videha	

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TO
LORD
SHRI KRISHNA
WHO DWELLS IN
OUR HEART
OF
HEARTS

© YOGA OF GITA
Expounded by Saint *Shri Dnyaneshwar*



ISHWARA AND WORSHIP
[UPASANA]
Central Theme Of Gita

Author
VIBHAKAR V. LELE

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Expounded by Saint *Shri Dnyaneshwar*



ISHWARA AND WORSHIP

[UPASANA]

Central Theme Of Gita

BOOKS 1, 2, 3, 4, 5 and 6

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WORSHIP OF THE ISHWARA

[Upasana]

BOOK 2

THE JEEVA'S SWAROOPA

[Vishvabhasatmaka Ashvattha]

BOOK 3

CENTRAL THEME OF GITA

Worship And Philosophy

[Gita – Tattwajnana And Upasana]

BOOK 4

KARMA - ITS NATURE

BOOK 5

MYSTICISM OF WORSHIP

[Upasana Rahasya]

BOOK 6

ONKARA AND PRANAVA



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Author of Marathi Book

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YOGA OF GITA

EXPOUNDED BY
SAINT DNYANESHWAR

ISHWARA AND WORSHIP



IUPASANA



CENTRAL THEME OF GITA



PREFACE

Dear Readers,

I am publishing this print-book, on Createspace to be distributed through Amazon.com and its stores worldwide, and Pothi.com to be available throughout India. This book bears an appropriate title of **ISHWARA AND WORSHIP ❁ IUPASANA ❁ CENTRAL THEME OF GITA**.

It is a six-in-one book of its own kind. It combines my earlier kindle e-books and others on the subject of *Rajayoga* (aka *Kundalini-yoga*; *Pantharaja*) as expounded by Saint *Dnyaneshwar*, variously titled as 'Yogi's Mystique Universe', 'Swaroopa - Worship and Philosophy' etc. The same, along with additional books, are covered in this book viz. **1. WORSHIP OF THE ISHWARA [Upasana]; 2. THE JEEVA'S SWAROOPA [Vishvabhasatmaka Ashvattha]; 3. CENTRAL THEME OF GITA - Worship and Philosophy [Gita – Tattwajjnana And Upasana]; 4. KARMA - ITS NATURE, 5. MYSTICISM OF WORSHIP [Upasana Rahasya] and 6. ONKARA AND PRANAVA**. Thus, it is a complete presentation in one go of the subject of *Upasana* i.e. *Ishwara and Worship*.

The readers will be taken through the various aspects of Worship and its practices in the *Rajayoga* via the basics that are expounded in the Great *Shrimad Bhagavad Gita*, and its mystic erudite commentary '*Dnyaneshwari*' by the greatest Indian *Yogi*, devotee and *Jnanin* Saint *Dnyaneshwar* of the 13th century India.

This is an exposition of the *Rajayoga*, aka, the *Kundalini Yoga*, as explained by Saint *Dnyaneshwar*, the Master *Rajayogi* of medieval times. He was the

preceptor of the *Kundalini Yoga* line of the *Natha Siddhas* to which I belong. The book's contents have bearings upon the theoretical knowledge and practical experience of my more than three decades of perfected *Rajayoga* practice. It is born out of the secret knowledge all *Rajayogis* do possess¹.

This book will systematically introduce the readers to various concepts of *Rajayoga* in the generalist *Yogins'* methodologies and thinking, along with special practices of *Yoga* discipline in the *Natha Siddha's* traditional ways as expounded through the writings of the *Yogi Saint Dnyaneshwar* of medieval India who was a Master *Kundalini Yogin* and an erudite exponent of *Shrimad Bhagavad Gita*.

I had earlier published an introductory e-book of this series – '**Yoga Of Gita** Expounded by Saint *Dnyaneshwar*' - viz. '**Philosophy And Yoga Of Gita And Dnyaneshwari**'. I had sent its copy to a scholar friend, Prof. Dr. Rosalind O'Hanlon, of Oxford for her comments. She wrote to me as follows on it:

From: "Rosalind O'Hanlon"

I have now had a chance to go through your most interesting and informative work on the Gita and the *Dnyaneshwari*. I must say that I enjoyed the work enormously, and learned a very great deal from it.

In the second portion, you have brought together and presented to the reader, in an accessible form, all of the different streams of Hindu religious and philosophical thought, and the great scholars and thinkers who devised the various schools. Not only that, but you have in the most painstaking and clear way, mapped out how these Schools relate to one another. What an achievement!

It is the sort of overview that can only be produced by deep reading and learning over many years. And yet you have succeeded in writing in a way that sparks the reader's interest and draws him in, without too much baffling technical detail. If only our regular academics could write in this approachable way!

I also much enjoyed the second part of the work, in which you make the case for your own 'Yoga'-centered perspective on these works. I do not have the competence to offer any judgment on the argument, but it seemed to me clear, and plausible. It is always good to have the personal perspective of

the author, I feel, and that certainly came across very clearly. Altogether, it was the most enjoyable and stimulating read.

From the point of view of style, I cannot suggest improvements - it reads very well indeed as it is, with a clear and correct English style. You are to be congratulated on an all-round fine achievement!

Rosalind O'Hanlon
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The reason to request for her comments was to find out how far my first book in English on *Gita* and *Dnyaneshwari*, with its *Yoga* and philosophical background, is amenable to the proper English-speaking persons. By the way, fortunately I also got a detailed critical appreciation from her. I express my heartfelt thanks to Prof. Dr. Rosalind O'Hanlon for all that.

Enthused by her more than positive response, I started publishing my other books on *Gita* and *Dnyaneshwari*, on their *Yoga* and philosophical aspects. By now, I have published 5 parts of the English language series and 12 parts of Marathi language series on the said subject as e-books and one mega-book in Marathi under the title of '**Yogada Shri Dnyaneshwari**'. Some of these are available in print at Pothi.com, as also on Createspace and Amazon.com.

I had undertaken the voluminous work of commenting upon *Dnyaneshwari* basically from the *Yogic* angle that I deem is at its core, like *Gita*.

Dnyaneshwari, too, like its preceptor *Gita*, has found vast audience of scholars and pundits who have delved into its various aspects like poetry, philosophy, *Yoga*, *Karma*, *Jnana* and *Bhakti* etc.

As you all know, *Jnana* means knowledge. *Bhakti* means devotion to God. *Jnana* is the attribute that bestows upon one the knowledge of its identity with the *Brahman*.

The salient background of the philosophy and *Yoga* of *Gita*, expounded by saint *Dnyaneshwar*, has been covered in this book. A glossary of various terms used in the book is attached at the end of this book, along with a very useful Bibliography of books related to the subject of *Rajayoga/Kundalini Yoga*, *Gita* et al.

I have made it a point to present the works of Saint *Dnyaneshwar*, including his *Abhangas* and *Amritanubhava*, basically from a *Yogi's* standpoint that sees a unique thread running through it. That thread is that of the *Rajayoga*, which unites the fourfold combination of what are known as the paths to liberation, viz. those of *Bhakti*, *Dhyana*, *Jnana* and *Karma*, weaving them through the mystic *Kundalini*.

It appears that there is a rising demand for hard copies of my books and I am trying to meet it. Therefore, I have made arrangements to print my books on Pothi.com and now at Createspace.

My Dear Readers, I hope that I am able to add to your knowledge of *Yoga* and *Gita-Dnyaneshwari*, especially of *Rajayoga* aka *Kundalini Yoga* and my efforts will bear, at least, a modicum of fruit.

This is my literary tribute to *Lord Shri Krishna* and my patron Saint *Dnyaneshwar*; and I hope that they would kindly accept it, howsoever, good or bad, my efforts may have been.

My principal books in this series on '**Yoga Of Gita**' are as follows, including this one and the future book:

1. **Autobiography Of A Natha Siddha Yogi [Travails Of A Mystique']**;
2. **Inner Secrets Of Rajayoga - Saint Dnyaneshwar On Kundalini Yoga Practice [Methods And Processes]**;
3. **Ishwara And Worship [Upasana] – Central Theme Of Gita**; and future, and the last book that is likely to be published under the title-
4. **Rajayoga Of Gita – Kundalini [Karma-Jnana-Bhakti-Dhyana]**

Vibhakar Lele
[Swami Yogeshwarananda]
Author

BOOK-1 To 6

ISHWARA AND WORSHIP

[UPASANA]

Central Theme Of Gita

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DEAR READER 1



BOOK-1
UPASANA
GUNATITA

In this part, we will deal with the various aspects of *Upasana* i.e. worship of, call it what we like, the *Ishwara*, or the *Supreme Tattwa*. The *Gunatita* is a devotee who has transcended the *Gunas* of the *Prakriti*. The *Gunatita* and his state are the main topics that the 14th *Gita* chapter.

It is well-nigh impossible for the *Purusha*, by its very nature, to identify and work with the *Prakriti*. Even then, the *Purusha* appears to get involved in the *Prakriti*'s working by association with it. By thus associating with it, the *Kshetrajna Atman* identifies itself with the body (*Deha*) and is trapped into experiences of various kinds like the *Sukha* and the *Duhkha* etc. This association makes it go through the cycles of birth and death associated with the body that it wields. This is the basic cause of the world phenomenon as per the thirteenth *Gita* chapter.²

The *Gita Shlokas*³ (14-5 to 14-18) deal with the nature of the *Gunas*, their working and the bondage created by them to the *Jeevatman*, and the state of the *Purusha* that is thus bound. The 13th *Gita* chapter describes that the identification of the *Purusha* with the *Prakriti*, i.e. the *Ajnana*, is the cause of its bondage. It arises out of the illusory state of the *Purusha* in which this identification exists.

The real *Jnana* leads to realization by the *Purusha* of its true state. That is the state of the *Moksha* of the *Purusha* i.e. its freedom from the perceived identification and bondage to the *Prakriti*. *Gita* says that the *Kshetrajna Atman* that realizes this state regains its original pristine state.⁴

After having described the nature and the working of the *Trigunas*, Lord *Shri Krishna* says that this state of emancipation arises when the *Purusha* realizes that there is no *Karta* other than the *Gunas* that have transformed themselves both into the senses (*Karana, Indriyas*) and their pleasures and pains (*Vishayas*, experiences of the senses).

In that state of realization, the *Purusha* remains aloof from its association with the *Prakriti*, and its *Gunas*. It realizes that the *Gunas* are the masters of the world play. They are the cause and the effect of their own actions and reactions in this world of phenomenon. Having seen this cardinal truth, the *Purusha* understands that the *Chaitanya*, its own nature, is never bound

by the *Gunas*, and forever remains unattached to them and dissociate with the *Prakriti*.

That is the state of the *Purusha* which is known as *Gunatita*, beyond the *Trigunas*. That is the same state as that of the *Ishwara*, or the *Parabrahman*, which is absolutely beyond the reach of the *Gunas* and the *Prakriti*. It is the *Swaroopa* i.e. the original and basic state of the *Jeevatman*.

Saint *Dnyaneshwar* says that the 14th *Gita* chapter is continuation of the topic of its 13th chapter. The same subject of the *Prakriti-Purusha* and the association of the *Trigunas* is being dealt with further in the 14th *Gita* chapter. The *Trigunas* manifest themselves as the body (*Deha*). They are to the body what sap is to the trees that enlivens them. Every *Tattwa* of the *Jeevatman*'s body is formed out of the *Trigunas*. They are the primal cause of his bondage.

However, despite this elaborate arrangement to bind the *Jeevatman* in the worldly matters, the *Atman* never is really affected by it. It remains always free of the bondages. How this happens is a mystery. The *Gunas*, while they are acting their roles out in the body and the world, cannot bind the *Atman* at all. It has been emphasized in the third and the thirteenth *Gita* chapters that even when the *Chaitanya* of the *Jeevatman* appears to act out its part in tune with the *Gunas* and the body, it does not become really embroiled into their play.

The *Swaroopa*

The dream vanishes on waking up. The *Gunas* vanish in the eyes of the beholder when he has the vision of his own *Swaroopa*. The water waves break up the image upon their surfaces into many parts for one to see. But that does not make it many. The actor acts out various parts. But that does not change or make him forget his identity. The sky appears different under different conditions. That does not change its nature. Similarly, the *Trigunas* do not mask the original *Atman*, howsoever they may try to.

The *Jeevatman* recognizes its true spirit when it understands the play of the *Gunas*. It then knows that it is but the *Chaitanya*, the witness consciousness, the non-actor, in the play being acted out in its presence; and understands the central part that the *Prakriti*, with its *Gunas*, has in the world phenomenon. That is the state of *Mukti* or realization.

Lord Shri Krishna says that *He* is seen as expanded in the form of this world and acting in this play of the *Prakriti* at its behest. However, in all this play, *He* is just like what the spring season is to the new life imbuing the trees and flowers with fresh vigour. The spring is present around when the new life comes to the plant kingdom but does nothing by itself in the process.

The Sun does nothing to make the stars along with the dark of the night vanish by its arrival in the skies. The stars set by themselves and the night ends up when the Sun is around. Likewise, the *Atman* does nothing in this great play enacted by the *Prakriti* with its *Gunas*. Its mere presence activates the mechanism. That is all it is about! It is the *Akarta*. The *Gunas* shine because of it – the *Purusha*. It is the only beholder of their play.

Jeevanmukti

The *Lord* says⁵ that the *Jeeva* that realizes this truth behind the world play becomes a *Jeevanmukta*. The great soul that has attained to this state becomes one with *Him*. It is the *Jnanin* and while yet alive, in this body itself, transcends the *Gunas* that are the repository of the birth and death cycles, the banes of old age, *Duhkha* and diseases etc. That state of *Jeevanmukti* which one enjoys is like elixir upon this earth. Such a *Jeeva* is beyond all the *Gunas*.

The *Jeevanmukta* understands the state of the *Nirguna Atman*. Resting in the *Swaroop* and the *Jnana*, he sees himself as indistinct from the *Nirguna Nirakara Parabrahman*. Like the waves become one with the ocean when the storm and winds abate, he becomes one with the *Lord* once he has transcended the vortex of the *Trigunas* that is responsible for the birth and death cycles in this world.

A lamp enclosed inside a glass vessel still spreads its light in the space around, unrestricted by its enclosure. Likewise, the *Jeevanmukta*, even when in his bodily form and surrounded by the play of the *Trigunas*, remains at ease with the light of the *Jnana* that has dawned upon him. He spreads the light of the *Jnana* wherever he is. He becomes unaffected by the *Vikaras* that the body brings with it in existence viz. birth and death, existence, growth, transition and decay.

When the earthen pot breaks, the *Akasha Tattwa* inside it realizes itself into the *Mahadakash* without any efforts. Likewise, the *Ahankara* of the *Jeevanmukta* merges effortlessly into the *Swaroop* once his identification

with his mind-body complex is lost. He is just for the namesake in his body but really beyond the *Gunas* that afflict it.

Recognizing the Gunatita

Arjuna wants to know how to recognize a *Gunatita* person. He asks *Lord Shri Krishna*: ‘O Lord! Please tell me how to recognize the *Gunatita*, how he conducts himself and how does he attain to the state beyond the *Gunas*.’⁶ The answers to these are to be found in *Gita* in its *Shlokas* (14-22 to 25).

The *Lord* says that in the normal course, the *Gunas* act in the world and upon beings. The *Sattva-guna* is enlightening, the *Rajo-guna* induces one to act and the *Tamo-guna* creates illusion of the *Maya*.⁷ The *Gunatita* acts according to their impulse. He neither resists their action nor does he desire them to act when they stop acting.

He understands that the *Gunas* are interacting with one another to create this world-play. The senses and their objects of pursuing are the transformed *Gunas* themselves. Knowing this, he becomes alienated from their effects. Isolating himself from their influence, he remains steadfast in the *Gunatita* state of the *Atman*.⁸

The *Gunatita* neither minds the coming and going of the pleasures and sorrows, nor craves for any worldly gains and happiness. He values the wealth and the trash as equally of no worth. He has no regard for what is likeable and what is despicable. He regards the praise and censure with equal nonchalance.⁹

He bears with honour and dishonour equally. He regards with an equal eye, the enemies and the friends. He does not commence any *Karmas* with the desire for their fruits. He does only what is just needed for keeping alive.¹⁰

State in Swaroopa

Saint *Dnyaneshwar* says that the action or inaction of the *Gunas* do not bestir the *Yogi* stationed in the *Swaroopa*. He understands that he inhabits this body by fatefulness. Neither does he belong to the body nor the body to him. Hence the actions that affect the body-mind-*Chitta-Ahankara* conglomerate have no effect upon his state in the *Swaroopa*.

He is like the battlefield which remains unaffected by the battles raging upon it and their outcome, victory or defeat of someone or the other. He is like a man awake to whom the dreams are past. He has ceased to identify his self with the body-mind apparatus. His state of equipoise in the *Swaroopa* remains undisturbed by every eventuality. He has no desires and hence he needs make no efforts to satisfy any desire.

Sadhana for Becoming Gunatita

Arjuna seeks to know how one can attain to the state of *Gunatita*. *Lord Shri Krishna* says in the *Gita Shloka* (14-26) ¹¹ that only one-pointed devotion, *Bhakti*, can achieve that state. *Adi Shankaracharya* comments on this *Shloka* thus:¹² ‘The *Sannyasin*, or the *Karmayogi*, who steadfastly worships the *Ishwara* that is at the heart of all the *Bhootas* – *Lord Narayana* – transcends the *Trigunas*. He then becomes fit to dwell at the *Brahmaloka*. This is the *Bhaktiyoga*.’

Avyabhicharini Bhakti

This *Bhaktiyoga* is known as *Avyabhicharini Bhakti* in *Gita*. Saint *Dnyaneshwar* clarifies that the *Bhakta* regards the Universe as the dwelling house of *Narayana*, the *Lord*. He regards every *Bhoota* as one with the *Lord*. He sees in everything around him the *Ishwara*. This is what the *Chidvilasavada* attributed to the Saint *Dnyaneshwar* is. The *Vishva* – the Universe – and the *Paramatman* are one and the same.

Like the gold is no different from the gold ornaments, the *Paramatman* is not different from the World. The *Yogi* experiences it through the *Bhaktiyoga*. That is the realization of the *Bhakta* and the *Yogi*. *Lord Shri Krishna* advises *Arjuna* to follow the *Bhaktiyoga* of this ilk to attain to the state of the *Gunatita*.

Soham state

Saint *Dnyaneshwar* further shows that the *Avyabhicharini Bhakti* leads to the *Soham* state, identifying the Self with the *Paramatman*. It is the state of the *Jnana* that is the supreme.¹³ It is the essence of the *Yoga* that is described in the 6th chapter of *Gita*. It is that state when the *Triputi* of *Drashta* (the observer), *Drishya* (the observed object) and the *Darshana* (the act of observing, observation) dissolves into the *Paramatman*.

It leads to the unification of the *Jeeva* with the *Shiva*. It connects the *Jeeva* with the *Shiva* like the continuous stream of rain connecting the clouds

with the sea. It appears like the strata of the *Akasha* that connects the *Akasha* of the pot with the *Akasha* external to it. It is at the junction of the *Jeevatva* (state of *Jeeva*) and *Shivatva* (state of *Shiva*).

It is the play of light all along, from the appearance of an object to its image. Likewise, the *Soham* state is what rules the *Jeeva*'s identity with the *Shiva*. When the *Jeeva* realizes that he is the *Shiva*, this *Soham* state dissolves into oneness with the *Shiva*. That is the primordial state of the unity of the *Jeeva* with the *Shiva*.

Once this *Soham* state also abates, the *Jeeva* becomes one with the *Parabrahman*, just like a grain of salt after becomes the ocean once it dissolves into it. Lord *Shri Krishna* says that when the *Soham* state dissolves, the *Ishwara* and the *Bhakta* become one. Really speaking, there never were these two states of the *Bhakta* and the *Bhagavana*, the devotee and the Lord.

Adwaita Bhakti

To begin with, the *Gunas* are non-existent. The *Prakriti* is illusion. The *Purusha* and the *Prakriti* are none other than the *Paramatman*. However, in this cosmic play of the *Brahman*, they appear as such and distinctly. Their state of regaining this apparent unity again is known to the *Shastra* as *Brahmatva* – attaining to the *Brahman*. The *Bhakta* is supreme who sees this primal truth with his understanding of the *Adwaita* between the *Ishwara* and himself. It is called the *Sayujya Mukti* by the *Shastras*.

From the above description, we learn that the progress of the devotee from the *Dwaita* state to the *Adwaita* state is continuous and uniform. It is not to be broken into distinct parts like the *Dwaita Bhakti* and the *Adwaita Bhakti*. The *Bhakta*'s progress can be represented as '*Dwaita* → *Soham* state → *Adwaita* state'. It is finally the attainment of the *Brahmatva*.

The *Paramatman* taken as the means for the *Dharana* – *Dhyana* – *Samadhi* to reach this goal does no longer remain the vehicle for its attainment but becomes the goal in itself. Once that goal is attained, *He* no longer remains even the goal but the attainment itself, the Supreme state all-in-itself that the *Yogi*, the *Bhakta*, has become himself. It thus reflects the dissolution of the *Triputi* of the *Bhakta*, the *Bhagavana* and the *Bhakti*.

Synchronicity of *Saguna* and *Nirguna*

Theoretically, there is none other than the *Paramatman* or the *Brahman* anywhere. Hence there cannot be a *Bhakta*, the *Bhakti*, or the *Sadhana* for attaining. But in the world that the *Jeevatman* finds himself in his state of the *Ajnana*, these states do arise. In the *Gauni* (secondary, insubstantial) *Bhakti*, the *Saguna* form of the *Paramatman* is taken as the *Dhyeyya* for the *Sadhana* of *Dharana-Dhyana-Samadhi*. This is the hallmark of the *Dwaitin Bhakti*, alternatively known as the *Saguna Bhakti*.

However, the *Saguna Bhakti* ultimately leads to the *Nirguna Bhakti*, or the *Nirguna* state of the *Bhakta*. How that state arises from the *Saguna Bhakti* is a matter of debate amongst the theoreticians. But the *Nirguna* state arises from the *Bhakti* state, like a quantum jump, is the reality of many *Yogis* and the *Bhaktas*, whatever they may have been.

There are also deviant opinions about following the *Saguna* worship after attaining the *Nirguna* state. Saint *Samartha Ramadasa Swami* has advocated sticking to the *Saguna* even after attaining to the *Nirguna* state for his own reasons that appear to be but true. He was a highly-evolved *Bhakta* and his advice would be definitely a guiding factor in the realm of *Bhakti*. However, we must understand that the *Bhakta* has little choice, if ever, what his state will be. It appears that that state also depends upon his fate (*Prarabdha*).

Still all these views and others are debated by the theoreticians. But we must take into consideration that this matter cannot be a subject of any debates since the *Bhakti* that is ultimate (*Para*), like the *Brahman*, is beyond words to describe, much less to contest about its nature. In it, the *Saguna-Nirguna* debate cannot last.

As rightly described by Saint *Dnyaneshwar* in one of his *Abhangas*, the *Paramatman* and his *Bhakti* are neither the *Saguna* nor the *Nirguna* but beyond it all. He prefers to call it the '*Aguna*', meaning that it cannot be qualified, either as *Saguna* or as *Nirguna*.

He has said that the *Saguna* and the *Nirguna* are none other than the selfsame *Paramatman*. The *Saguna* and the *Nirguna* states are finally the *Paramatman*, the state in which any sense of knowledge of distinct identities of the *Bhakta* and the *Ishwara* does not retain even a trace.

Ishwara and Brahman

It is to be noted that in the *Gita Shloka* (14-26), *Lord Shri Krishna* says that one who devotes himself to *Him* becomes eligible to attain the

Brahmatva. Here *Gita* uses the word ‘*Mam cha*’, meaning ‘*Me only*’ i.e. *Lord Shri Krishna* personified. This is a specialty of *Gita*. Although the *Nirguna* state is its goal, it is attained via the route of the *Saguna* worship of the *Lord*.

The *Gita Shloka* (14-27)¹⁴ reads as follows: ‘The *Brahman* is *Amrita*, *Avyaya* and stable. It is the real nature of the world and the repository of the ultimate *Sukha*, the *Ananda*. It is unparalleled.’ *Lord Shri Krishna* says that ‘I am that *Brahman Myself*, incarnate in this bodily form. There is no distinction between the *Nirguna Nirakara Brahman* and *Myself*.’

This statement of *Lord Shri Krishna* is most important to remember. It is the source of the *Saguna Bhakti* and the personification of the *Ishwara*, in *Avataras*, forms and idols et al that the *Hindus* worship, instead of the *Nirguna Nirakara Brahman* directly.

Adi Shankaracharya, in his *Bhashya*, says¹⁵ that the *Bhakta* transcends the *Trigunas* by his unwavering devotion to the *Lord*. *He* is the *Atman* incarnate inside the *Bhakta* and the world. In theory, that is called the *Pratyagatman*, to distinguish it from the *Paramatman*, or the *Brahman*.

Further the *Acharya* elaborates upon this theme. He says that the *Brahman* or the *Paramatman* is incarnate in the *Pratyagatman*. The *Brahman* is *Avinashi* (indestructible), *Avyaya* (without depletion) and *Nirvikara* (without the *Vikaras* that are the hallmark of the *Prakriti*). It is attainable through *Jnana* and *Yoga*. It is the *Ananda* itself. It has no parallel. It is the ultimate bliss – the *Sukha* of the highest order and incomparable.

Lord Shri Krishna has reiterated that the *Brahman* or the *Paramatman* is incarnate in *Him*, in his *Avatara* form; and as the one who is at the heart of everything, including the devotees and others. The conviction through the *Jnana* of this identity of the *Paramatman*, or the *Brahman*, with the *Pratyagatman*, or *Lord Shri Krishna*, is central to the *Avyabhicharini Bhakti* – the non-swerving devotion of the *Bhakta* to the *Ishwara*. Hence by following the path of the *Avyabhicharini Bhakti*, one attains to the *Paramatman*. That is the meaning of ‘*Brahmabhooyaya kalpate*’ in the words of the great *Acharya*.

Further the *Acharya* says that¹⁶ The *Shakti* i.e. an attribute of the *Brahman* by which it is capable of blessing (bestowing *Kripa*) the *Bhaktas* is the *Brahman* itself. This follows the *Vedanta* doctrine that there is no difference between the *Shakti* and the *Shaktiman* i.e. the one who holds it,

or because of whom it has existence. That *Shakti* is the *Ishwara* in this case, or *Lord Shri Krishna* incarnate.

The word '*Brahman*' is used here for its *Saguna* form. However, the base or the root of the *Saguna Brahman* is the ultimate *Nirguna Nirvikalpaka Brahman*. The *Saguna* is not an independent entity. It is dependent upon the *Nirguna Brahman* for its coming into existence.

The attributes of the *Saguna Brahman* are as given in the said *Shloka* in the words '*Amrita*' i.e. without death and decay, '*Avyaya*' i.e. without diminution by the coming into existence of the phenomenal world, '*Shashvata*' i.e. *Nitya*, everlasting; '*Dharmi*' i.e. attainable by *Jnana* and *Bhakti/Yoga*, '*Sukhasyekantikasya cha*' i.e. that which gives the ultimate pleasure, *Sukha*, *Ananda*, or *bliss*, to those who attain to it, et al.

The *Lord* says that that *Saguna Brahman* is *He Himself*. Some take *Him* to be the *Ishwara* by this, the Governor of the world. Others take the *Avatara* of the *Lord* as *Shri Krishna* to be *Him* who is thus endowed. Whatever way one may look at it, *He* is the one who is the *Saguna Brahman*, the personified *Brahman*, in whichever form the devotee sees and accepts *Him* as such.

This is the essence of the devotional aspects and of the worship that *Gita* holds dearest to its heart. Saint *Dnyaneshwar* follows this line of the *Acharya* while confirming the *Saguna* aspects of the *Brahman* as being the *Lord Shri Krishna Himself*. He says that the moon and its light are inseparable from each other. Likewise, the *Brahman* and its *Saguna* incarnation in the form of *Lord Shri Krishna* are inseparable.

While closing this topic of the *Gunatita*, Saint *Dnyaneshwar* adds an interesting sideline by visualizing a dialogue between *Sanjaya*, the *Gita* narrator and his master, the old blind King *Dhritarashtra*. While *Lord Shri Krishna* has held out the gem of worship in the *Saguna* form for all the seekers to see, the old wily man, the King, remains nonchalant. He simply asks *Sanjaya* why he has been going into this nonsensical dialogue between *Arjuna* and *Lord Shri Krishna* instead of informing him whether his sons, the *Kauravas*, are winning the battle of *Kurukshetra* against the *Pandavas*.

Sanjaya starts wondering about this infamously heretic attitude of his master to the words of *Lord Shri Krishna*. He feels pity for the king. Inside his heart, he is filled to the brim with the bliss of the nectarine words of the *Lord*. He is overcome with emotion at his great good fortune of being

able to listen directly to the words of *Lord Shri Krishna* by the grace of his *Guru, Maharshi Vyasa* who had given him the power of clairvoyance to see and hear everything that was transpiring at the *Kurukshetra* battlefield then. As a result of it, he was able to listen to the ‘Divine Dialogue’ of *Gita* between *Arjuna* and *Lord Shri Krishna*.

That way Saint *Dnyaneshwar* indicates how those given to the worldly pursuits find the dialogue of *Gita* all-too-uninteresting and boring! It is only the most deserving souls that would be delighted by this *Dialogue*. That is the hint Saint *Dnyaneshwar* is giving to us.

Kudos to you, my reader, who is intent upon learning the secret of *Gita* with me for your encouraging attitude!

Salutes to thee, my friend! We will go ahead with our mission of *Gita* exploration and learning from *Lord Shri Krishna* with Saint *Dnyaneshwar*’s unstinting support to us in our endeavours. We have been now reviewing this sermon of *Gita* on the subject of worship, one of the most important, on how to attain the *Sakshatkara* of the *Brahman*. This is an important part of our discussion on the *Rajayoga* that *Gita* holds nearest to its heart.

Seventeenth *Gita* Chapter

Once we have entered into the arena of the *Trigunas* for their evaluation and their effects in the play that this world around us is, it is imperative to peep into certain important aspects of the 17th chapter of *Gita*. It is about the many pious deeds of men on the path of emancipation, on how to do these faultlessly in the interest of attaining to the *Ishwara*.

The actions (*Kriyas*) described in it are for the purification of the *Deha-Manasa-Chitta-Ahankara* complex of the *Sadhakas*. Until stainless purity of this apparatus of the *Jeevatman* is gained, it is impossible to even have a glimpse of the *Paramatman*. *Lord Shri Krishna* has said in the 16th chapter of *Gita* that one must follow the *Shastras* in every facet of life and duties.¹⁷ Otherwise one would be sinner in many respects. Such a sinner cannot gain even material benefits in this world. What hopes can he have then about spiritual up-lift?

The 17th chapter is dedicated to delineating the *Karmas* and the *Akarmas*, and the manner of doing the *Karmas*, so that they are conducive to the all-round progress of their doer, including the spiritual. Since the *Karmas* a person does are, in principle, according to his mental and physical makeup

(i.e. the *Pinda*), the same are categorized according to whether the person is having a *Sattvika*, *Rajasika* or the *Tamasika* temperament and *Pinda*.

This individual makeup is called the *Shraddha* in the parlance of *Gita* and classified according to the *Trigunas*, depending upon which one prevails: the *Sattvika*, the *Rajasika*, or the *Tamasika*. Therefore, the 17th chapter dealing with this topic is aptly named as '*Shraddha-traya-vibhaga-yoga*'. As already seen in earlier part, '**Inner Secrets of Rajayoga**', this is not a variant of *Yoga* but just a way to indicate the topic of discussion under a given chapter of *Gita*, the subject here in the 17th chapter being the three types of *Shraddhas*, and *Karmas* that are accordingly done.

At the very beginning of this chapter, *Arjuna* asks a question¹⁸: 'What is the fate of a man who is endowed with the *Shraddha*, and does the *Karma* e.g. the worship of the *Ishwara* but does not follow the *Shastras*, either because of ignorance or because of any difficulty in understanding the correct method or providing for it? Which kind of the *Shraddha* is such a person endowed with: the *Sattvika*, the *Rajasika* or the *Tamasika*?'

Saint *Dnyaneshwar* has highlighted the impossibility of a common man ever following the scary *Shastras* because of their next to impossible prescriptions for doing any *Karma* rightly. This is but true if we even glance at the stipulations for doing any single *Kriya* according to the *Shastras*. Even the *Shastras* are numerous and it is very difficult which one applies in any given case.

We may note how true this is from the way the *Gita* dialogue arose. *Arjuna*, a well-learned man in the *Vedas* and the *Shastras*, endowed with extraordinary brilliance, was himself perplexed whether going into the war with the *Kauravas* was the right thing to do according to the *Shastras*. Non-compliance to the dictates of the *Shastras* was bound to cause his and the *Pandavas*' downfall into the hell (*Naraka*). Hence before taking to the arms, he requested *Lord Shri Krishna* to guide him to choose the right way out of his predicament.

Another point is that even if you are sure which *Kriyas* are to be done and the manner in which the same ought to be executed to comply with the *Shastras* but with the lapse of time, nothing can be done. For proper execution of any *Karma* in accordance with the *Shastras*, one must be fortunate to have the exact knowledge of the *Shastras*, circumstances conducive to the execution of the appropriate *Karmas*, the proper place,

and the proper or auspicious time for the *Karma*. How rare it is to have all these together!

This is the scenario *Arjuna* poses to the *Lord* and requests *Him* to guide the common man in his predicament with respect to following the dicta of the *Shastras*.

We may note that according to *Shrimat Shankaracharya*, the question actually concerns men who are ignorant of the *Shastras*: the *Shrutis* (*Vedas*) and the *Smritis*; and who perforce have to do the *Poojanam* (worship) of the *Lord* in a manner deviant to their stipulations. This query is not about the men who know the *Shastras* but do not willfully follow their dicta.

The word '*Nishttha*', according to him, means the *Bhajanam* (songs of praise of the *Lord*), the *Poojanam* (worship of the *Lord*), the *Yajanam*, and the *Yajnam* (performance of the *Yajnas* for the *Lord*) etc. done by men.

Three Kinds of *Shraddha*

Lord Shri Krishna starts expounding the subject in details for the benefit of the humanity. He says that the *Shraddha* is of three kinds: *Sattviki*, *Rajasi* and *Tamasi*.¹⁹ Everyone is endowed with a *Shraddha* according to his nature.

Saint *Dnyaneshwar* says that it is not as if mere *Shraddha* is enough to discharge satisfactorily the *Karmas* like *Poojanam* and *Yajna* etc. It needs additional efforts to secure the fruits of a given *Karma*. One has to be meticulous to reach the *Parama-pada*, the *Paramatman*. Even if *Karma* is done with *Shraddha*, the fruit depends upon the type of the *Shraddha* of the doer.

The *Prakriti* has endowed every being with the three *Gunas*: The *Sattva*, the *Raja* and the *Tama*. Usually what happens is this: one of the *Gunas* predominates at a given time and the other two *Gunas* are suppressed by it. Then the person behaves more or less according to the predominant *Guna*. The predominance of any *Guna* is governed by the *Samskaras* of the previous births and desires of the beings. The *Samskaras* are carried forth from one birth to the other. That is the nature of the *Pinda* – makeup of the person.

If the *Sattva-guna* predominates, one tends to crave for the *Jnana*. It leads to the *Moksha*. If the *Rajo-guna* is dominant, one has an urge to do the

Karmas as prescribed by the *Shastras*. If the *Tamo-guna* predominates, one has inclination to enjoy the carnal pleasures and doing acts to satisfy the urge to eat, drink and be merry.

Lord *Shri Krishna* redefines the *Shraddha* thus: He says that none is devoid of a *Shraddha* that suits his makeup. Having *Shraddha* here means being a believer, in contrast to being a heretic. The beings are endowed with the type of *Shraddha* as per their makeup, the *Samskaras*, and the *Pinda*. Every being is unique in this respect since the *Samskaras*, and the *Pinda*, differ from person to person.²⁰

Saint *Dnyaneshwar* says that a being is endowed since birth with a *Shraddha* of the type that he had when he died last before taking rebirth. One who dies when the *Sattva-guna* predominates is reborn with the innate *Sattviki Shraddha*, and likewise for the *Rajo-guna*'s and *Tamo-guna*'s dominance. All the beings are born with a *Shraddha* of one kind, or the other. The *Samskaras*, and the *Karma*, of the previous births of a person can be recognized by the cognoscenti from the type of *Shraddha* he is endowed with.

In the common parlance, *Shraddha* means *Astikya-buddhi* (religious faith, belief in God). A person lacking it is called *Ashraddha* (atheist, non-believer, heretic). However, *Gita* says that even such persons have a *Shraddha*, albeit in the negative sense. It is the extreme type of *Tamasa Shraddha* that is exhibited in the atheists, non-believers, heretic et al, we may say.

Trigunas and Shraddha

Gita describes how to recognize the type of the *Shraddha* connected with manifestation of the *Trigunas*. Lord *Shri Krishna* says that²¹ those endowed with *Sattviki Shraddha* worship the Gods. Those with *Rajasi Shraddha* worship the *Yakshas* and the *Rakshasas*. The persons with the *Tamasi Shraddha* worship the *Bhootas* (ghosts), *Pretas* (dead persons), *Pishachas* (a more hideous form of the ghosts), *Saptamatrikas* (the Seven Mothers, another lower form of the deities) and all such lower forms of deities.

Saint *Dnyaneshwar* elaborates that the persons with *Sattviki Shraddha* set their eyes upon attaining to the *Svarga* (heavens). They learn the *Vidyas* and the *Vedas*. They perform *Yajnas*. If they have performed the *Karmas* according to the *Shastras*, they attain their desires and the *Svarga*. The people with *Rajasa Shraddha* worship the *Yakshas* (a form of lower

echelons of celestial beings) and the *Rakshasas* (the ghouls, cruel forms of beings, higher in powers than mankind, and equal to those of the Gods).

The *Tamasika* persons are but living hell. They are extremely cruel and merciless. They sacrifice innocent beings for their worship to please their equally *Tamasika* deities. They carry out their rituals in the crematoria, and such other lonely and inauspicious places.

Sattviki Shraddha

Saint *Dnyaneshwar* says that one should cultivate the *Sattviki Shraddha*; and discard the other two types viz. *Rajasi* and *Tamasi Shraddhas*. The latter two act against *Jnana*. They cause the downfall of beings. The *Sattviki Shraddha*, On the other hand, assures one of attainment of the *Kaivalya*, the *Moksha*.

The wise follow the *Shrutis* and the *Smritis*. Their behaviour is ideal for the rest of humanity. Those who follow them will reach the same goal that the elders have reached. Ordinary persons may not be capable of understanding the *Shastras*. They might not have studied the *Brahmasootras* and the *Shastras*. But by adhering to the path shown by their worthy elders, they will surely attain the same results that the elders had.

One may not light the lamp himself. But surely, he can easily light his lamp from the one already lit. There is no difference in the light of the two lamps: one lit by taking lot of efforts, and the one lit from it. A house built by someone with lot of money and efforts can come in handy for a traveler who did not so strive for building it. Likewise, one may not be capable of studying the *Shastras* all by himself; but knowing and following what the adherents of the *Shastras* do, one may attain the same results as those adherents.

Asuri Ways

But those who are thus inclined to the *Sattviki Shraddha* are always very few. They may worship the Gods without knowing the *Shastras* and following their dicta. But most others are a mix of the *Rajasika* and the *Tamasika Shraddhas*. They generally follow the way of the *Asuras* in their worship.

Lord Shri Krishna says about them that such people act contrary to the *Shastras*. They follow the *Tapasah* and worship that are against the

Shastras. Their worship is full of arrogance, *Ahankara*, desires; and it shows off their pride and might. They act in such a way as to afflict their and others' bodies and minds. They harm their and others' bodies. They sacrifice children and men for conducting their worship.

They do not follow the dictates of their *Atman* but follow their own whims and cause affliction, pain and discomfort to their and others' bodies, minds and souls. They act against the *Ishwara* who resides in everybody. That is the way of worship of the *Asuras*. Their acts are gory and vulgar.

One who wishes to follow the right path should not associate with them. Even looking at them is enough to stray a good man from his path. If one chances to come across these *Asuras*, one should remember the *Lord* and pray to him to be absolved of their godforsaken association.

Saint *Dnyaneshwar* says that the *Sadhaka* should cultivate the *Sattviki Shraddha*. He should be in the company of *Sattvika* persons. He should partake of *Sattvika* food. If someone partakes of poison, he is sure to die; and if he gets the elixir (*Amrita*), he would become immortal as surely. The food that one partakes becomes the *Sapta-dhatus* constituting the body and mind.

Sattvika food leads to purity of the *Dhatus*; and that makes the man *Sattvika* by nature. The *Chitta*, too, becomes like what the *Dhatus* are. They will become thus tranquil by taking *Sattvika* food. The *Shraddha* that depends upon the state of the *Antahkarana* will, in turn, become *Sattvika*. Consuming food other than *Sattvika* leads to the dominance of the *Rajoguna* and the *Tamo-guna*.

Food and *Shraddha*

In short, *Gita* stipulates the principle that the *Vrittis*, the *Antahkarana*, and the *Shraddha*, become like one's conduct, and the food and drinks one takes. Therefore, the *Sadhaka* has to be utmost careful about the food and drink he consumes, and his company and conduct.

Lord Shri Krishna says that²² the *Sadhakas* should know the type of food one should take. The food is of three types according to their *Gunas* which all the beings consume according to their own makeup. Similarly, the *Yajnas*, *Danam* and the *Tapasah* that are undertaken by the humans are also of three types as per the *Trigunas*.

Sattvika Food

Lord Shri Krishna says that²³ the food that is conducive to increasing the lifespan, the *Sattva-guna*, strength, health, and affection towards all beings, is *Sattvika*. It is naturally savoury, soft, and gives stability to the body and the mind. It helps keep the *Antahkarana* tranquil. Saint *Dnyaneshwar* says that the food should be sweet and tasty. Such food is liked by the persons of *Sattvika* tendencies.

The food of this type enhances the *Sattva-guna* in the body and mind. With proper *Sadhana*, it leads to the rise of the *Shuddha Sattva-guna* conducive to the attainment of high states of *Yoga*. One experiences the *Sukha* of the *Atman*. He who partakes such food experiences *Shanti* and bliss. This kind of *Sukha* is one of the 36 elements that constitute the *Kshetra*, as we had seen in ‘**The Inner Secrets of Rajayoga**’, while dealing with the *Kshetra-Kshetrajna* topic of the 13th *Gita* chapter.

Rajasika Food

Gita classifies²⁴ the food as *Rajasika* according to its being bitter, salty, hot, burning the tongue, dry and pungent. It leads to pain, grief and diseases. The *Rajasika* person likes such food. Such food is not good for anyone, let alone the *Sadhaka*.

Tamasika Food

Lord Shri Krishna describes the *Tamasika* category of food thus²⁵: This kind of food is stale. It is not well-cooked. It is tasteless and has foul smell. It is fermented and unholy. This is the worst kind of food. One should remain hungry rather than eat such food. There are meats and drinks which the *Shastras* forbid that such food contains freely. The moment a person touches such food, he becomes a sinner. The evil that follows taking such food is beyond narrating.

Yajnas

Lord Shri Krishna says that the *Yajnas* are also of three types according to the *Trigunas*.²⁶ The *Yajna* that is conducted by a person as a duty as prescribed by the *Shastras* and without desiring its fruits with a satiated mind is known as the *Sattvika Yajna*. Such *Yajna* is performed with the *Vedi* (the fireplace of a *Yajna*), *Mandapa* (the pandol of a *Yajna*), the *Kunda* (the place of a *Yajna* in which the offerings are given) and other requisites as ordained by the *Vedas*.

The *Rajasa Yajna*²⁷ is performed with the desire for fruit or just to make a show-off.

Gita says²⁸ that the *Tamasika Yajna* is performed without any *Danam* of food and *Dakshina*. It is devoid of chanting the *Mantras* and faith in the *Shastras*. These *Yajnas* are material *Yajnas* (*Dravya Yajnas*). These are quite different from the *Jnanayajna*, and other *Prana Yajnas*, and *Adhiyajna* etc. described in the 4th and 8th *Gita* chapters.

Tapasah

On similar lines to the *Yajna*, *Gita* classifies the *Tapasah* into three types as per the *Trigunas*. One type is pious and the other types are sinful. The *Tapasah* is further classified into the *Sharirika* (pertaining to the body), the *Manasika* (of the mind), and the *Vachika* (of speech).

According to *Gita*,²⁹ the *Sharirika Tapasah* includes *Poojanam* of the Gods, the *Brahmins*, the *Jnanins* and the *Guru*. Purity of body (*Shaucha*), *Brahmacharya*, and *Ahimsa* are covered under the *Sharirika Tapasah*. In this way, *Lord Shri Krishna* has laid stress upon purity of conduct and nature.

Further, the following are the hallmarks of such a pious conduct:

1. *Poojanama*, *Vandanam*, and service of the Gods, the *Brahmins*, *Guru* and the *Jnanin*; 2. *Shaucha* – cleanliness; 3. *Arjavam*, 4. *Brahmacharya*, 5. *Ahimsa*, 6. *Svadhyaya*, 7. Not harming anyone, 8. Tranquility of mind, 9. Being amicable, 10. *Maunam* (observance of silence, keeping mum), 11. Controlled behavior and 12. Being open-hearted and equanimous towards all beings.

Lord Shri Krishna describes the *Vachika Tapasah*³⁰ as the speech that does not result in anguish to others, though truthful and conducive to the welfare of everybody. The *Svadhyaya* is also a form of the *Vachika Tapasah*. Saint *Dnyaneshwar* says that a person should speak only when asked to. Otherwise one should chant the *Nama* of the *Lord*, or chant the *Vedas*.

Last of all, the most important type of *Tapasah* i.e. the *Manasika Tapasah* is described in *Gita* thus³¹: Tranquility of mind and *Chitta*, peaceful *Vrittis* of the *Anatahakarana*, *Maunam*, and being straightforward and frank in dealings with others, are the indicators of the *Manasika Tapasah*. The mind that has attained to these qualities is the best suited to the *Sakshatkara* of the *Paramatman*.

As per *Gita*, the *Sattvika* and the best form of the *Tapasah* is described as the combination of all the three types i.e. the bodily, of speech, and the

*Manasika*³², that is done without expecting its fruit by a person having faith and equanimity of mind.

The *Rajasa Tapasah* is done by a person who expects laurels, honour and veneration of the folks, without any faith and equanimity of mind.³³ Its fruit is unstable and uncertain. It does not yield to the state of the *Sakshatkara*. Many of the so-called Godmen of the day appear to be indulging in it. They do it with devious intentions and not for the sake of the *Paramatman*.

The *Tapasah* that lacks both the *Sattvika* and the *Rajasa* components is known as the *Tamasika Tapasah*.³⁴ It is undertaken foolishly with obstinacy, harming oneself or with the intention of causing harm to others.

Saint *Dnyaneshwar* gives a few examples of the *Tamasika Tapasah* to warn the *Sadhakas* of the wrong kind of *Tapasah*. The public daily sees such gimmicks of many so-called *Sadhus* and *Yogis*.

That includes harming the body in any manner like *Panchagni-sadhan* (exposing the body to extreme heat in the name of *Sadhana*), burning and injuring it in any manner in the name of God, applying cinders to the body, stopping breath for long time, not taking food for days together, hanging oneself upside down to a tree exposing the body to smoke from fire burning below it, immersing the body up to the neck in cold and freezing water, to sit upon or lie down on the hot sandy and rocky banks of a river or stream, and picking up pieces of flesh of own body with pincers etc.

Danam

As per the *Vedas*, the three highest types of methods of worshipping and *Sadhanas* are the *Yajna*, the *Tapasah* and the *Danam* (gifting and distributing alms to the needy and the holy men, in the name of God). These are undertaken with the intent of acquiring merit, gaining fruits here and hereafter, and other objectives. If these actions are taken up with the intention of gaining the *Moksha* and the *Sakshatkara* of the *Paramatman*, they are deemed as the best by *Gita* and termed as *Sattvika*.

Gita describes the *Sattvika Danam* thus ³⁵ : It is done with full understanding of it being the right thing to do. The *Danam* is given to a person who will not return it with some quid-pro-quo, and to someone who is needy and incapable to return it in cash or kind. It is given to the deserving and a righteous person like a *Brahmin* well-versed in the complete *Vedas*, on the auspicious occasions like *Sankranti* (solstice,

especialy when the Sun traverses the tropic of the Capricorn), and at a holy place like the *Kuruksheetra* etc.

Technicaly, the recipient of the *Danam* is called a *Patra*, the place where *Danam* is given is the *Desha*, and the time when it is given is the *Kala*. All these three have to be exactly as per the *Shastras* to derive the maximum benefit from giving the *Danam*.

The *Rajasa Danam* is one that is given in return of something received from the donee or with a view to gain the *Moksha*, or the *Svarga*, or some other benefit. While it is given, the donor feels that he is parting with something that is valuable and he would not have given it but for gaining the fruits of the *Danam*.³⁶

The *Tamasa Danam* is made in an inauspicious place (*Desha*), at the inauspicious time, and to undeserving persons like thieves, fools and vandals etc. the *Danam* given to even a right person at right times and place but without showing due respect for the donee is also *Tamasa Danam*.³⁷

Saint *Dnyaneshwar* says that it would have sufficed just to tell what the *Sattvika Danam* is without saying anything about the *Rajasika* and the *Tamasika*. But the other two types have also been described to make the *Sadhakas* and the *Mumukshus* aware of the inferior types of *Danam*, as well as *Yajnas*, and the *Tapasah*, to guard oneself against indulging in these types of wasteful actions that harm the soul rather than leading it on the Path to the *Moksha*.

That is by way of abundant warning. The overall description is not to highlight the three *Gunas* but to impress upon the *Sadhakas* the virtue of cultivating the *Sattva-guna* that ultimately leads to the onset of the highly-purified *Sattva-guna*, known as the *Shuddha Sattva-guna*. The *Shuddha Sattva-guna* finally leads one to the *Moksha* state.

It may be noted that many of the characteristics of the *Sattvika* nature described above under the categories of *Yajnas*, *Danam* and *Tapasah* are congruent with the *Yama-Niyamas* of the *Patanjala Yoga-sootras*.

Next Topic

After dealing with the *Gita Shlokas* up to 17-22, *Gita* narrates the method of doing the *Karmas* from the angle of worship and *Moksha*. But we will reserve that topic for later.

The topic of *Kshetra-Kshetrajna*, from the angle of the *Jnana* (Realization) and the *Vijnana* (science, philosophy), starting from *Gita Shloka 7-1*³⁸ was dealt with earlier in the Vol.2 – ‘**Inner Secrets Of Rajayoga**’ of this work on ‘*Yoga Of Gita Expounded by Saint Dnyaneshwar*’. That time we had seen the narration of these concepts from the 7th, 8th, 13th, 14th, 16th and 17th *Gita* chapters. We will later on look into its remaining portion at an appropriate place.

It was all intended to understand the relationship between the *Jeeva* and the *Jagat*, the *Atman* with the *Paramatman* that *Gita* indulges in great details. That was with the principle intention of taking cues from *Gita* for the *Sadhana* methodology deemed as ideal in *Gita*.

Right now, after this brief introduction to the *Trigunas* and the *Gunatita* state, we will turn to a review of *Gita* to highlight the methods of worshipping (*Upasana*) enshrined in it in its every chapter. That will reveal to us the general methodology of worshipping/*Sadhana* in the *Rajayoga* of *Gita-Dnyaneshwari*.

Upasana in Gita

We have seen in some details the eightfold *Yoga* of *Patanjali*, covering the 1. *Yama* 2. *Niyama* 3. *Asana* 4. *Pranayama* 5. *Pratyahara* 6. *Dharana* 7. *Dhyana* and 8. *Samadhi*. Basically, we have taken into account the preliminaries like the *Yamas*, the *Niyamas* and the *Pratyahara* that are essential for the purification of the *Chitta* with the *Pranayama*.

Gita deems the *Karma* as inevitable for everyone, be him a Saint, a *Sadhu*, a *Sannyasi*, a *Yogi*, or a common man. It has to be done by all, whether willingly or unwillingly. *Gita* lays stress upon doing it in such a manner that it will be conducive to attain to higher levels of the purification of the *Chitta*. That is the gist of the *Karma-yoga* portion of the *Rajayoga* we are interested in.

Karma-yoga is the method of doing the *Karmas* in a particular way so as to lead to the *Moksha* state. The *Rajayoga* that we are dealing with is the main subject of our discourse of which the *Karmayoga* is an essential part. We have accordingly seen a part of it side-by-side with other important aspects of *Gita-Dnyaneshwari* and their *Rajayoga*.

CHAPTER-WISE ESSENCE OF UPASANA

Rosary bead of Karmayoga (Ch. 2)

Starting from *Shloka* 2-11, *Gita*³⁹: ‘Do not grieve for what ought not to be grieved’, *Lord Shri Krishna* narrates the *Jnana-yoga* and the *Sankhya* methodology of worship. The *Atman* cannot be killed. It is immortal. Hence *Arjuna* was asked to become ready to face the ensuing battle; let come what may. He is advised to treat the *Sukha* and the *Duhkha* with equanimity of mind, and suffer whatever comes. This narration continues up to *Gita Shloka* 2-38⁴⁰.

The *Karma-yoga* is narrated starting from *Shloka* 2-39, *Gita*⁴¹. The *Shloka*-2-47, *Gita*⁴²: ‘Do thy duty and do not crave for its fruits’. It is the central theme of the *Karmayoga* of *Gita*. It is like the central bead of this *Gita* rosary to which one returns at the end of a string of recitation.

Arjuna is told that: ‘If your *Buddhi* becomes free of the dirt of *Moha*’,⁴³ it will stabilize in the *Swaroop* of the *Paramatman*⁴⁴. When that happens, the *Sadhaka* attains to the fruition of the *Yoga*.

Who is a Jnani (Ch. 2)

On being asked by *Arjuna* ‘Who is to be called a *Sthitaprajna*, an attained being’⁴⁵: *Lord Shri Krishna* starts narrating from the *Shloka* 2-55, *Gita*⁴⁶ how to recognize a *Sthitaprajna*: ‘The one who has conquered the desires’ is a *Sthitaprajna*. Finally, after narrating in great details the state of the *Jnanin* (the *Sthitaprajna*), the *Lord* sums up by saying that he has fully described that state in the *Shlokas*, preceding *Shloka* (2-72, *Gita*)⁴⁷ – ‘This is that state of the *Sthitaprajna*, the *Brahmi* state of being stationed in the *Brahman*’.

Karma-yoga (Ch. 3)

Lord Shri Krishna indicates (3-3, *Gita*)⁴⁸ that there are primarily the two ways to emancipation, the *Sankhya-yoga* (*Jnana-yoga*) for the *Jnanins* and the *Karma-yoga* for the *Yogis* (*Karma-yogis*). Having already narrated the *Sankhya-yoga* in the second *Gita* chapter, the *Lord* takes up the description of the *Karma-yoga* from *Shloka* 3-4, *Gita*.⁴⁹

The central theme of it is that no one, not even a *Yogi*, an attained soul, can avoid doing his share of the *Karmas* (3-5, *Gita*)⁵⁰. Everybody has to do the *Karmas* as dictated by the *Gunas* of the *Prakriti*. Hence the better way is to do all the *Karmas* that are ordained by the *Shastras* (3-8, *Gita*)⁵¹.

The *Karmas* prescribed by the *Vedas* for the *Grihasthas* are basically various *Yajnas*. The topic is dealt with from *Shloka* 3-9, *Gita*,⁵² with

narration of the various dimensions the *Yajnas* can take. The concept of various types of *Yajnas* is explained by *Lord Shri Krishna* thereafter. The real *Yajna* is always performed for the sake of the *Ishwara*. The *Karma* that is done for *Him* is the real *Yajna*, in point of fact.

The *Yajna* with respect to the cycle of the nature is also described therein.⁵³

The attained persons have also to perform the *Yajnas*. *Lord Shri Krishna* says that even *He*, too, follows these dicta. The *Jnanins* have to perform the *Karmas* with the purpose of *Loka-sangraha*. The portion from *Shlokas* 3-17⁵⁴ to 3-26⁵⁵, *Gita*, narrates the various aspects of the *Karma-yoga*.

The portion about realization and the *Jnana* is dealt with from the *Shlokas* 3-27⁵⁶ to 3-43⁵⁷. The *Prakriti* and its *Gunas* are the forces that get the *Karmas* done from a being. However, deluded by the *Ahankara*, the *Jeeva* regards himself as the doer of the *Karmas*.

For rising above the *Ahankara* and the *Prakriti*, one should control one's mind and the senses and remain aloof from the desires (*Kama*) and the *Krodha* which results from non-fulfillment of desires.

The *Atman* is beyond the realm of the senses, mind and *Buddhi*. One should try to recognize this truth and attempt to attain to the *Atman*. The said *Shlokas* contain necessary guidance for the *Sadhakas*. Out of these *Shlokas*, 3-35⁵⁸ and 3-41⁵⁹ (*Gita*) are the guiding beacons to the *Karma-yogis* and all the other *Sadhakas*. The concepts of the *Svakarma* and the *Yama-Niyamas* spring from these two *Shlokas*, in effect.

Yogic method for Karmas (Ch. 4)

The 4th *Gita* chapter starts advocating the *Yogic* method for doing the *Karmas* so that one becomes free of their entanglement. *Lord Shri Krishna* has indicated that one should recognize and attain to the *Atman* and for that to happen, one has to take recourse to the *Yoga* methodology (*Shloka* 3-43, *Gita*).

The *Lord* then starts to narrate the traditional *Yoga* method. He says that *He* had taught this cardinal *Yoga* method to *Vivasvana* (*Soorya*) who in turn taught it to *Manu*, and *Manu* passed it on to *Ikshvaku*. The knowledge and practice of that *Yoga* method became extinct with the passage of time. Now the *Lord* starts recounting the secret of that traditional long-lost *Yoga* methodology to *Arjuna* in his interest.⁶⁰

Arjuna raises a doubt how the *Lord* could have passed on the *Yoga* knowledge to *Vivasvana* who is their predecessor by many generations. It would be anachronistic to imply it. That doubt was clarified by *Lord Shri Krishna* by disclosing the secret of the cycle of births and rebirths through which all the souls pass, including the *Avataras*. This essential knowledge of the cycles of rebirth and the *Avataras* of the *Lord* is passed on to *Arjuna* in *Gita Shlokas* 4-5⁶¹ to 4-9⁶².

The worship of the *Saguna* form of the *Ishwara* is consequent upon the revelation of the secret of the *Avataras* of the *Lord*. The traditional *Yoga* method of worshipping the *Ishwara* in *His Saguna* form and attaining to *Him* is revealed in *Gita Shloka* 4-10⁶³. This process can be hastened by following the *Karma-yoga* as disclosed in *Gita Shloka* 4-12.⁶⁴

The subject of *Svakarma* has been broached in *Gita* with reference to the *Varnas* in its 4th chapter. The *Lord* says that *He* has created the *Varna* system to allot specific *Karmas* to each according to the preponderance of the *Gunas* in an individual.⁶⁵ It has to be clearly understood that the *Varnas* are different from the caste system current in the present society.

In the ancient *Vedic* times, the *Varna* was not dependent upon the pedigree of birth. It used to depend upon the ability and the *Pinda* of an individual entirely. The preferred and allotted *Karmas* (*Vihita Karma*) would, therefore, depend upon the *Varna* of an individual.

Gita advises that one should know the *Tattwa* of the *Ishwara* well and follow the *Karma-yoga* to gain the *Preyasa* and the *Shreyasa*. The *Karma-yoga* follower does not expect the fruits of the *Karma* but surrenders them to the *Lord*. This advice is contained in the *Gita Shlokas* 4-14 and 15.⁶⁶ The *Lord* says that *He Himself* does the *Karmas* according to it.

However, one ought to understand what the *Karma*, *Akarma* and *Vikarma* are in order to follow the *Karma-yoga* properly. Let alone the common man, even the knowledgeable men, too, find it hard to discriminate between these types of *Karmas*. Hence the *Lord* gives *His* guidance about the matter to resolve the dilemma about which *Karmas* should be done, and which not, starting from the *Shloka* 4-16, *Gita*⁶⁷. One who follows it would be freed of the cycles of birth and death. The *Karma*, the *Akarma* and the *Vikarma* are delineated in the *Gita Shlokas* 4-17 to 4-22.⁶⁸

The various *Yajnas* are described in the *Gita Shlokas* 4-23 to 4-33. These *Yajnas* are required to be performed for the sake of the *Karmas* as ordained by the *Shrutis*. Their methods are described in a nutshell in these *Shlokas*,

from the *Yajnas* that need the materials to the uppermost *Brahma-yajna*.⁶⁹ The *Gita Shloka* 4-31 assures that the *Yogis* who enjoy the Elixir of *Jnana* attain to the *Sanatana* (Timeless) *Brahman*.⁷⁰

Most of the *Yajnas* thus described are mystic in nature. These contain the secret of *Pranayamas* of various types. To understand their real nature and method, one has to have the guidance of the *Jnanins*. The way to obtaining the grace from them, one has to serve them wholeheartedly.⁷¹ The *Jnanins* then demonstrate the methods of the *Jnana-yajna*, the topmost method to attain to the *Brahman*. The remaining *Shlokas* from the 4th chapter are devoted to extoll the *Jnana* and other related matters.

The Fire of *Jnana* (*Jnanagni*) destroys all the *Karmas* (i.e. their effects) with their bondages. Virtually it burns them out like firewood is burnt to ashes in a fire.⁷² The *Gita Shloka* 4-41 tells us that *Karmas* done by adopting the method of *Yoga* do not bind.⁷³ Lord *Shri Krishna* advises *Arjuna* to sunder the bondage of *Karmas* with the sword of *Jnana*, and stand up to the ensuing battle of *Kurukshetra* without any more doubts about the *Karmafalas* of his actions in the war, of killing anyone whether a brother or a father or any other.⁷⁴

Sankhya-yoga and Nishkama Karma

Until now, the *Lord* has been extolling the virtues of doing the allotted *Karmas*. However, *Arjuna* becomes confused by the discourse. In the 2nd *Gita* chapter, Lord *Shri Krishna* had said that the *Atman* is not the *Karta*; and it does not do any *Karmas*.⁷⁵ He then extolled the state of the *Jnanins* who know that *Atman* is not the doer of the *Karmas*. In the next *Gita* chapters, i.e. the 3rd and the 4th, the *Lord* deliberated upon the *Karma-yoga*, as distinct from the *Jnana-yoga* aka *Sankhya-yoga* (or *Sannyasa*).

Again, at the close of the 4th *Gita* chapter, Lord *Shri Krishna* extolls the *Jnana* and advises that one should obtain the knowledge of the uppermost *Jnanayajna* from the *Jnanins* by sub-serving them and perform the *Jnanayajna* in preference to every other type of *Yajna*.

The elaboration of *Jnana* and extolling it by the *Lord* leads to thinking by *Arjuna* that if the *Atman* is *Akarta* (non-doer of the *Karmas*), where does the necessity of doing the *Karmas* arise; and if the *Jnana* is the highest way of attainment, why one should not devote himself to attaining it, in lieu of doing the *Karmas*.

He thinks that the *Karmas*, therefore, need not be done but one may as well renounce doing of the *Karmas* altogether. In the beginning of the next *Gita chapter*, the 5th, he raises before the *Lord* his doubts about the necessity of doing any *Karmas* at all.⁷⁶

The *Gita Shlokas* 3-17, 18 and 19 are in the background of his doubts.⁷⁷ Actually, *Lord Shri Krishna* had said that there are no duties attached to a person who is engrossed in the *Atman*. Such a person neither gains nor loses anything by doing the *Karmas* in this world. Hence, he advises to persons desiring the *Moksha* to follow this ideal in principle of an attained soul. Accordingly, a person should remain unattached to the fruit of a *Karma*, and continue to do the assigned duties because only such persons lacking desires of fruits can attain to the *Moksha*.

Nishkama Karma and Yoga methodology (Chapter 5)

The *Lord* has narrated this topic starting with the *Gita Shloka* 5-2.⁷⁸ The word ‘*Sannyasa*’ here does not have the limited meaning of the *Sannyasashrama*, not doing the *Karmas*, and giving up the *Karmas* etc. Out of the *Jnananishthta* and the *Karmanishthta*, it is the *Jnananishthta* that is meant by the word ‘*Sannyasa*’ in this context. This is again reiterated in the *Gita Shloka* 5-4.⁷⁹ It clearly means that the *Sankhyanishthta* aka *Jnananishthta* is the ‘*Sannyasa*’.

However, going further, in the *Gita Shloka* 5-6,⁸⁰ *Lord Shri Krishna* tells that the *Nishkama Karmayoga* is the easiest path to follow. Its methodology and fruitfulness are described in the *Gita Shlokas* 5-7 to 5-11.⁸¹

By following the *Karmayoga* as above, one attains the purity of the *Atman* i.e. the *Antahkarana*. A *Yogi* thus endowed attains to the *Shanti* i.e. the *Brahman*. He remains in the state of bliss (*Ananda*) even while living in the bodily form. This is how the *Lord* has described the state of the *Jeevanmukta* in the *Gita Shlokas* 5-12 and 13.⁸²

The relationship between how the *Ishwara* and the *Maya*, or the *Bhagavana* and the *Ajnana*, affect the *Kartritva* of a person is narrated in the *Gita Shlokas* 5-14 and 15.⁸³ It is clarified therein that the *Ishwara* does not generate the powers of *Kartritva*, the *Karmas* and their effects (fruits). It is the *Jeevas* that are affected by these aspects of the *Karmas* because of their *Ajnana* which occludes the *Jnana* of the reality from them.

The *Gita Shlokas* 5-16 to 26⁸⁴ describe the state of a person when the *Jnana* arises in him. The *Lord* assures that a person who is freed of the afflictions of the sensory gratification and indulgence in pleasures, the desires, and happiness and frustrations on getting them satisfied or otherwise, attains to the *Brahman*. He cares for all the beings (*Bhootas*) and strives for their welfare. He becomes the *Parabrahman* incarnate, in body, mind and spirit.

The *Lord* starts to elucidate the *Dhyana-yoga* methodology in the *Gita Shlokas* 5-27 and 28.⁸⁵ The *Yogi* should discard the desires and sensory gratification. Then he should fixate his sight upon the center of the eyebrows. The *Prana* and the *Apana* have to be equalized. The rest of the methodology is narrated later on in more details in the 6th *Gita* chapter for attaining mastery of the senses, the mind and the *Buddhi*.

The result of the *Yoga* thus being explained is the attainment to the *Lord* of the entire world, by knowing *Him* i.e. by *His Sakshatkara*. He is the succour and the only true companion of its beings The *Sakshataakra* results ultimately in the attainment to the state of the *Shanti* i.e. the *Brahman*.⁸⁶

Thus, we can see that out of the two *Nishtthas* of *Jnana* and the *Karma* that the *Lord* has pointed out in the *Gita Shloka* 3-3 as the ways of attaining to the *Moksha* state, the *Nishttha* of the *Karmayoga*, mostly known as the *Yoga*, has at its base the *Dhyanayoga* postulated in the aforesaid *Gita Shlokas* 5-27 and 28. It has to be carefully noted by the students that this *Dhyanayoga* is an intrinsic part of the *Karmayoga* of *Gita*. It is further described in details in the 6th *Gita* chapter as already said.

Nature of the Yoga of Gita (Chapter 6)

In the *Gita Shlokas* 6-1 to 4⁸⁷, the unitary nature of the *Sankhyayoga* (*Jnana*) and the *Karmayoga* (*Yoga*) is reiterated. They state in brief the central and the preferred doctrine of *Gita* that the *Paramatman* is attained by doing the appointed *Karmas* without expectation of the results thereof.

In the *Gita Shlokas* 6-5 and 6⁸⁸, it is stated that the attainment to the *Paramatman* is an individual goal. It has to be fulfilled by a person's own efforts. One should strive and attain the control of the *Indriyas*, mind and the body. The state of such an attained person is described in the *Gita Shlokas* 6-7 to 10⁸⁹. The *Lord* notes carefully in the *Gita Shloka* 6-8 that the *Antahkarana* of the *Yogi* is satiated with the *Jnana* and the *Vijnana* of the *Sakshatkara* state. It is the prelude to the 7th chapter of *Gita* which delves into the details of the *Vijnana* and the *Jnana* later on.

The *Gita Shlokas* 6-11 to 32⁹⁰ narrate in detail the methodology of the *Yoga* for attaining its goal and the state of the *Yogi* on attaining the ultimate. That is further elaboration upon the triad of the *Gita Shlokas* 5-27 to 29 that had stated in a nutshell the *Yoga* methodology and its attainment.

This *Yoga* of *Gita* is related in full to the following concepts and ideals: The *Indriyas*, their objects of pleasures, renouncing their gratification, the *Tyaga* and the *Sannyasa*, control over and vanquishing of the *Indriyas* and their sensory pleasures; liberation from the desires, fears and frustrations (*Ichchha*, *Bhaya* and *Krodha*); the supreme goal of the *Moksha* to be the objective of human existence; The singular *Parameshwara* for whom the auspicious *Karmas* like the *Yajnas* and the *Tapasah* are to be done and *His* nature; *Nishkama Karma*, renouncing the *Karmafalas*; the *Shama* i.e. lack of intention to undertake and complete a *Karma*, and to achieve a particular result thereof; uplifting the Self, equanimity to all and lack of differentiation between the *Bhootas*; Holistic attainment by the *Jnana* and the *Vijnana*; to see the *Paramatman* in all the beings; lack of the *Vasanas* that bind to the state of the *Jeeva*, *Aparigraha*, remaining in solitude, perpetual *Dhyana* upon the *Atman*; equalizing of the *Prana* and the *Apana*, fixing the sight upon the center of the eyebrows (the *Ajnachakra*); sanctified and holy places, and *Asanas* conducive to the *Dhyana*; concentration of the mind upon the *Dhyeyya*; regulating the actions of the *Chitta* and the *Indriyas*; positioning of the body, head and the neck in equilibrium and steady state for the *Dhyana*, fixing the sight upon the *Nasagram* (*Nasagra-drishti*), *Brahmacharya*, fearlessness about the *Yogic* processes, careful approach to the *Yogic Kriyas*, the *Antahkarana* at peace with everything, control and leading the mind to the attainment of the final goal; proper diet and activities, and their like *Karmas* (*Yuktaharaviharasya yuktacheshtasya karmasu*); *Ishwara-pranidhana* i.e. meditation and fixing the mind upon the *Paramatman*, gradual regulation of the *Chitta* to apply the mind and the *Buddhi* to the *Dhyana* of the *Paramatman* to deflect the *Chitta* gradually from the sensory objects and pleasures; *Chittavrittinirodha* (*‘Yatroparamate chittam niruddham yogasevaya’*, (6-20, *Gita*); detachment of the *Chitta* from the world of illusion and sorrows; *Samyama* upon the *Paramatman* i.e. the *Paramatman* to be the sole object (*Dhyeyya*) of the *Dharana*, the *Dhyana* and the *Samadhi* (*‘Atmasamstham manah kritva na kinchidapi chintayet’*; and *‘Yato yato nishcharati ... niyamyaitadatmanyevam vasham nayet’*; (6-25 and 26, *Gita*); being stainless of body, mind and spirit; pacification of the *Rajoguna*; the *Sukha* and the *Ananda* state in the *Paramatman* being the highest state of bliss; to experience the *Paramatman* in everything and

all the beings and vice versa; to contemplate and meditate upon the *Paramatman* as thus universally revealed, *His Bhajanam* i.e. the *Bhaktiyoga*; and other many concepts et al.

Fitness for Yogic Practice

After *Lord Shri Krishna* narrated the *Yoga* to *Arjuna*, he has a doubt (*Gita Shlokas* 6-33 and 34)⁹¹. He asks the *Lord* that the *Yoga* described depended upon the control of the mind which is most fickle. Hence it will be almost impossible to attain the *Yoga* that so much depended upon its control. *Lord Shri Krishna* agrees that the mind is indeed so fickle and it is difficult to control it. However, by constant practice and renunciation of what lures it (*Vairagya*), it can be controlled. One who consistently tries with persistence can achieve its control. Such a person can attain the fruits of the *Yoga* under question. (6-35 and 36, *Gita*).⁹²

‘Jijnasurapi Yogasya’

Now *Arjuna* has another query. He says that even if it be possible to attain the *Yoga*, it is no doubt still very difficult. And even if one strives for it but fails to attain its goal, either because he lacked in efforts or may be, due to his death before attaining the goal, what his position will be. He will have lost both upon the worldly enjoyments because of renouncing them, and also failed in the goal of attaining the *Yoga*. (6-37 and 38, *Gita*).⁹³

The *Lord* assures *Arjuna* that anybody who strives for the *Yoga* will never perish or be lost to the wilderness. Even if he fails to attain to the *Yogic* goals in the present birth, he will attain to the *Yoga* in his next births for certain. (6-40 to 45, *Gita*).⁹⁴ Once the curiosity for the *Yoga* is fired afoot, the person will attain to the *Yoga* in some birth, or the other. He will definitely attain to the *Paramatman*.

The *Gita Shloka*, 6-44⁹⁵, is invaluable for all the *Jijnasus* of *Yoga*. It assures consummation of the *Yoga* even to one who is just curious about it. Hence one who strives will not be lost as *Arjuna* doubted. These *Gita Shlokas* postulate the doctrine of rebirth and the birth-death cycles of the *Jeevas*. *Gita* depends upon this doctrine to fulfill the aspirants’ *Yoga* goals.

Importance of Yoga Sadhana

Lord Shri Krishna has no reservations about the importance of the *Yoga* so far narrated in the 6th *Gita* chapter. He says⁹⁶ that the *Yogi* is prime over the others who practice the *Tapasah*, or follow the path of the *Jnana*, or

who follow the *Vedic* rites. *Lord Shri Krishna* implies that the *Yogi* who practises the path of the *Ishwara-pranidhana* is the most valued and the greatest amongst his devotees and *Yogis*.⁹⁷

Jnana of the Vishvatman and the Universe (Chapter 7)

Gita Shloka 6-8⁹⁸ extolls the state of the *Yogi* who is knowledgeable about the *Sakshatkara-shastra (Jnana)* and the *Swaroop* of the *Lord*, and who has the necessary experience (*Anubhooti*) of the state of realization firsthand (*Vijnana*). He has his quest of the ultimate fully satisfied, and hence totally satiated in his *Jnana* and *Vijnana*. He has conquered the urges of his senses and remains undisturbed forever in the state of the *Atman*.

The 7th *Gita* chapter is known as the *Jnana-vijnana-yoga* because it deals in details with the *Swaroop* of the *Lord*, and attainment to it by the *Yogi* by *Sakshatkara* of the *Ishwara*. The *Lord* starts by saying that he is about to expound this matter. After knowing this, there remains nothing in the entire universe worth knowing.⁹⁹ This *Jnana* and the *Vijnana* is very rare to find even amongst the *Yogis*. Only one in thousands of the *Yogis* has it.¹⁰⁰

The *Lord* starts narrating this *Jnana* and the *Vijnana* from the *Gita Shloka*, 7-4.¹⁰¹ After narrating the classification of the *Prakriti* into the *Para*, the *Apara*, the *Jeevaroop* *Chetan*, and the *Ashtadha* (eightfold) *Prakritis*, the said chapter turns to the central theme of the *Gita Shloka* 7-7¹⁰². Each and everything in the universe that can be known or are worth knowing are none other than the *Lord*; this entire world and its objects are strung into a rosary of beads upon the string of the *Swaroop* of the *Lord*.

The chief *Vibhootis* of the *Lord* are narrated in brief in the *Gita Shlokas* 7-8 to 12¹⁰³. Its further narration is later on taken up again in the 10th *Gita* chapter of the *Vibhooti-yoga* (narration of the *Vibhootis*) in greater details.

The *Lord* says that although the above is the fact of His *Swaroop*, the worldly people, lured by the *Maya* and its *Trigunas*, do not understand *Him* who is immortal and actually beyond the pail of the *Maya* and its *Trigunas*.¹⁰⁴

The *Maya* is none other than an aspect of the *Swaroop* of the *Lord*. It gives way only to those who are devoted to *Him* forever.¹⁰⁵ However, the *Asuras* and the ignorant persons do not devote themselves to the *Lord*, either because of their arrogance, or ignorance. Naturally, they are unable

to see the *Swaroopa* of the *Lord* since *His Maya* does not allow them to see it.¹⁰⁶

However, His *Bhaktas* can attain to *His Swaroopa* by the *Bhajanam* that they constantly do of *Him*. He classifies them into four categories, the *Arta*, the *Artharathi*, the *Jijnasu* and the *Jnanin*, according to their intentions behind their *Bhajanam*.¹⁰⁷

Out of these categories of the *Bhaktas*, he likes the most the *Jnanin Bhakta* who is stationed in *His Swaroopa* forever.¹⁰⁸ The *Lord* further extolls the merits of such a *Jnanin Bhakta* in many words in the *Gita Shlokas* 7-18 and 19¹⁰⁹. Such *Bhaktas* are most rare for whom the entire world and its beings are the *Lord Vasudeva Himself*. For him the *Jeeva* and the *Jagat* or the *Prakriti* are none other than the *Lord*. Such a *Jnanin Mahatman*, the highest amongst the *Bhaktas*, is the epitome adorning the top of the temple of the *Yoga*!

Jnanin and Ajnanin Bhaktas

After extolling the merits of the *Jnanin Bhaktas*, the *Lord* describes the way of the worship of the *Ajnanin Bhaktas*. Their *Bhakti* is known as the *Gauni* (secondary) *Bhakti* in the *Narada Bhakti Sootras*. The description of its fruits is as given in the *Gita Shloka* 7-20¹¹⁰. How the *Ajnanin Bhaktas* fail to know the real nature of the *Lord* is narrated in the *Gita Shlokas* 7-24 to 27¹¹¹. However, the *Punyatman* (pious) *Bhaktas* come to see the real nature of the *Lord* and understand *Him* with the various aspects known as the *Adhibhoota*, the *Adhidaiva* and the *Adhiyajna*.¹¹²

The narration of those *Bhaktas* who thus experientially know the *Paramatman* along with the *Adhibhoota*, who understand the *Adhidaiva*, and who attain to *Him* i.e. the *Adhiyajna* is the best part of the *Jnana* and the *Vijnana*. Such *Bhaktas* can and do meditate upon the *Lord* at the time of their death. The 7th *Gita* chapter ends with the description of the *Gati* of the *Yogis* and the *Bhaktas* at the time of their departure from this mundane plane of existence.

Arjuna's Seven Questions and Yogi's Gati (Chapter 8)

The *Jnanin Bhakta* has the realization that the entire world, with its all beings and objects, is none other than the *Lord Vasudeva*¹¹³. Such a *Mahatman* understands the *Lord* as *He* really is. *Arjuna* wants to know from *Lord Shri Krishna* how that *Mahatman* reckons the *Adhibhoota*, the

Adhidaiva and the *Adhiyajna* et al.¹¹⁴ The *Lord* replies to him in the *Gita Shloka* 8-3 to 5¹¹⁵.

The supreme indestructible (*Avinashi*) *Paramatman* is the *Brahman*. The *Brahman* in the form of the *Jeevatman* is the *Adhyatma*. The nature of the *Prakriti* to procreate the beings and the mundane objects is known as the *Karma* in this context. This *Karma* is distinct and different from the *Karma* that is about the work and actions of a man.

All the destructible objects are the *Adhibhoota*. The *Hiranyagarbha* i.e. the *Purusha* is the *Adhidaiva* and the *Paramatman* that resides in the being's bodily forms is the *Adhiyajna*.

The *Gati* or the *Bhava* of a being depends upon his instinct i.e. what he remembers at the time of departure from the world upon his death.¹¹⁶ That is the reason why a person should always contemplate upon the *Lord* so that he will remember *Him* even at the time of death and accordingly merge into *Him*, rather than being reborn.

The *Dhyana* on the *Paramatman* steadies the *Chitta*. It helps one to instinctively remember *Him* at the time of passing out of this world. One should establish the *Pranas* at the center of the eyebrows i.e. at the *Ajnachakra* when his time to depart from this earthly plane arrives. By doing the *Kriya* as given in the relevant *Gita Shlokas* 8-7 to 10¹¹⁷, the *Yogi* can attain to the *Parama Purusha* at the time of his death.

The *Gita Shlokas* 8-11 to 16¹¹⁸ describe the *Paramapada* that the *Yogis* attain to by the chanting of the 'OM' - the monosyllable indicative of the *Brahman*. While doing it, the *Yogis* establish their *Pranas* at the *Murdhni-sthana*; and after so departing, they do not take rebirth ever.

The *Gita Shlokas* 8-17 to 22¹¹⁹ describe that all the *Lokas*, including the *Brahmaloka*, perish; from the *Avyakta* they manifest and into it they all dissolve at the end of the cycle of the Creation. But the *Nonmanifest Paramatman*, the *Avyakta* still beyond that *Avyakta* is the *Parabrahman*. It is imperishable and perennial. It is attained by the *Ananya-bhakti*.

There are two *Gatis* i.e. modes of a being after his death. One is called the *Avritti* i.e. being reborn. The other is the *Anavritti* i.e. no rebirth ever. These are described in the *Gita Shlokas* 8-23 to 28.¹²⁰ These *Shlokas* also state that the *Yogis* know the secret of how to transcend these *Gatis*. Therefore, they can and do transcend them to reach the *Paramatman*. This is the *Fruit Maximus* of the *Yogabhyasa* of the *Yogi* that transcends the

combined fruit of the study of the *Vedas* and the scriptures, the *Yajnas*, the *Danam*, and the *Tapasah* et al.

Such a *Yogi* knowing this supreme secret is never lured into the trap of the *Prakriti*. The *Shukla* (*Anavritti*) and the *Krishna Gatis* (*Avritti*) as described in the said *Gita Shlokas* are of those who devote themselves to the *Upasana* of the *Brahman*. But the perfected *Jnanins* who are not governed by these *Gatis* are forever *Muktas*. They are known as the *Jeevanmuktas*.

The *Shrutis* say ‘*Na tasya prana utkramanti*’: that they neither have the *Gati* nor no *Gati* (*Agati*). They are not governed by these laws which apply to only the rest of the imperfect souls. *Shrimat Adi Shankaracharya* confirms this in his *Gita-bhashya*. Hence finally the *Lord* exhorts *Arjuna* to follow the *Yoga* that fruitions into the *Jeevanmukti* ultimately.¹²¹

Ishwara’s Swarupa and Ishwara-pranidhana (Chapter 9)

More light is shed upon the *Yoga* that leads to the state of the *Jeevanmukti*; and the mystery and the secrets of *Bhakti* are explained in the 9th *Gita* chapter. Saint *Dnyaneshwar* clearly epitomizes the unique position this 9th *Gita* chapter occupies in the scheme of *Gita*. He says that the essence of the entire *Gita* dialogue in its eighteen chapters between *Lord Shri Krishna* and *Arjuna* is contained in its ninth chapter.

This central *Gita* chapter commences on the note of further narration of the *Jnana* and the *Vijnana*. The *Lord* assures *Arjuna* that he will expound the *Rajavidya* to attain the *Jeevanmukti*.¹²²

He further elaborates in the *Gita Shlokas* 9-2 to 10¹²³ that it is the royal secret, the greatest of all the secrets and mysteries i.e. *Rajaguhyam*. It is the *Jnana* that is the most revered, the most sacred and experiential. Once learnt, it never decays. The path it lays down is the best and the easiest to follow to attain to the *Paramatman*.

The *Lord* of all the beings (*Bhootas*), *Maheshwara*, *Shri Krishna*, says that the *Ajnanins* and those who lack the *Shraddha* (*Ashraddha*) do not know *Him*, and are entrapped into the web of the ephemeral world and the *Prakriti*. Hence as stated in the *Gita Shlokas* 9-11 and 12¹²⁴, they are left into the clutches of the *Asuri Prakriti*.

However, the *Mahatman Bhaktas* take to the *Daivi Prakriti*. As a result, they are emancipated from the perpetual cycles of births and death of the

Prakriti.¹²⁵ This topic of the *Daivi* and the *Asuri Prakritis* has already been dealt with in the earlier part of this work, '**Inner Secrets of Rajayoga**'.

There is a certain understanding at the back of the science of the *Upasana* i.e. worship of the *Lord*, the *Ishwara*. There are many forms that the *Ishwara* has assumed. The best of these forms having the preponderance of the *Ishwara Tattwa* are known as the *Vibhootis* and these are recommended to be reckoned for taking up any *Upasana* as per the choice of the *Sadhakas*.

The ninth *Gita* chapter, like some other chapters, does narrate a few of the *Lord's Vibhootis* for this purpose to understand some of *His Vibhootis* and *His* expansive form in the world incarnate.¹²⁶ This narration shows in a nutshell that the *Ishwara* in *His Virat Swaroopa* (Infinite Form) is especially incarnated in the Universe. *His Bhaktas* worship *Him* in any or many of *His* forms such as these.

The Wonders Ananya Bhakti

The *Gita Shlokas* 9-20 to 25¹²⁷ say that the fruit of the *Yajnas* prescribed in the *Vedas* is attaining to the *Svarga* which is ephemeral. The *Bhaktas* who worship the other *Devatas* with a view to obtain something ultimately are worshipping in a round-about manner the *Ishwara*, but not properly. They attain to the *Bhavas* (*Swaroopa*) of those *Devatas* that they so worship but not to the real *Swaroopa* of the *Lord* i.e. the *Ishwara*.

There is a unique assurance of the *Lord* in the *Gita Shloka* 9-22¹²⁸. He says that he looks after *His Ananya Bhaktas* for everything, their upkeep and success in their worship et al. The *Lord* is the enjoyer of all the *Yajnas* and their *Master*. The way of *His* worship by the *Ananya Bhaktas* and how they attain to *Him* are illustrated in the *Gita Shlokas* 9-26 to 34¹²⁹.

The last *Shloka* of this ninth *Gita* chapter is very special. It is almost verbatim repeated with almost the same meaning in its eighteenth chapter (18-65)¹³⁰. The two *Shlokas* only differ in the wordings '*Yuktvaivamatmanam matparayanah*'; (9-34) and '*Satyam te pratijane priyosi me*'; (18-65). There is yet another singularity in these two all-too-important *Shlokas*. Their preceding *Shlokas*, in each case, point to a certain topmost secret i.e. essence of *Gita* e.g. '*Idam te guhyatamam ...*'; (9-1); and '*Iti te jnanamakhyatam guhyadguhyataram maya ..*'; (18-63), and '*Sarvaguhyatamam bhooyah*'; (18-64).

The same indication of the maximal secret of *Gita* is given in the *Gita Shloka* ‘*Ya imam paramam guhyam madbhakteshvabhidhasyati ...*’; (18-68). At the root of these Divine utterances of *Lord Shri Krishna* is the essential word ‘*Madbhakta*’. It is really heartening to know that the cardinal secret i.e. the essence of the *Upasana* of *Gita* is the worship of the Lord i.e. the Vishvatman, the *Ishwara*.

This then is the center of *Gita*’s closely guarded *Upasana* secret brought before us through this all-important word ‘*Madbhakta*’. It is only Saint *Dnyaneshwar* who brings out to us this central *Gita* doctrine and direction to the *Upasana-shastra* in his *Dnyaneshwari*. It is the only commentary that depicts ‘*Gita As It Is*’! The secrets of *Gita* in relation to the actuality of the *Bhagavana* and *His Bhaktas* are always illustrated and succinctly stated in *Dnyaneshwari*, unlike in umpteen other notable commentaries on *Gita*.

Ishwara Swaroopa and Vibhootis (Chapter 10)

After narrating the *Rajavidya Rajaguhya* in the ninth chapter of *Gita*, *Lord Shri Krishna* sends out its most important message of ‘*Manmana bhava madbhakto...*’; (9-34). To impress upon *Arjuna*’s mind the secret of the *Upasana* of *Gita*, the *Lord* begins by announcing that he is about to reveal it.¹³¹ He says that the *Devatas* as well as the *Maharshis* do not know *His Swaroopa*.¹³² He reiterates that by attaining to *Him*, one is freed of all the sins.¹³³

From *Gita Shloka* 10-4¹³⁴, the *Lord* commences to narrate *His Vibhootis*. Some of the *Vibhootis* of the *Lord* have been narrated in the earlier chapters and some might be again in the later chapters of *Gita*. It is stated in the *Gita Shlokas* 10-7 to 11¹³⁵ that *His Bhaktas* attain to the *Shreyasa* of themselves and other *Bhaktas* by knowing the entities to be worshipped especially as the forms of the *Lord*.

Arjuna who is paying rapt attention to this important narration is curious to know all of the *Lord*’s *Vibhootis*. He says that the *Lord* is the *Swasamvedya Purushottama* and *He* has kindly revealed some of *His Vibhootis*.¹³⁶ He implores the *Lord* to reveal this subject in its entirety.¹³⁷

The *Lord* is only too ready and willing to expand upon the narration in *His* inimitable *Divya Vacha*. The expanse of the *Vibhootis* is seen in the *Gita Shlokas* 10-19 to 10-38¹³⁸. *He* says that there is no end to *His Vibhootis* because it is the *Lord* who has filled the entire universe.¹³⁹ *He* tells *Arjuna* that not much purpose will be served by knowing all the *Vibhootis* and it

is pointless to tell them all. In fact, the entire *Brahmanda* is made up of just a miniscule fraction of *His* infinite expanse. That knowledge is in itself sufficient for the purpose of the *Upasana* of the *Lord*.¹⁴⁰

Vishvaroopā Darshana (Chapter 11)

The subsequent 11th chapter is known as the *Vishvaroopā-darshana-yoga*. It starts with *Arjuna* saying that he is most grateful to the *Lord* that *He* has graced him with the great secrets of the *Adhyatma Jnana* for his uplift. He is thus freed of his *Aviveka* and *Ajnana*. He has also understood the intrinsic unity behind the *Bhootas* and their *Lord*, the *Ishwara*. He then entreats to *Lord Shri Krishna* to reveal to him the *Avinashi Vishvaroopā*, if possible.¹⁴¹

The *Lord*, accepting his request, starts to reveal *His Vishvaroopā* to *Arjuna*. *He* says that ‘O *Arjuna*! Behold mine this grand *Vishvaroopā*!’¹⁴² However, the *Vishvaroopā* cannot be beheld by the ordinary eyesight. It needs the *Divya Chakshus* (Divine Vision/sight). So, the *Lord* grants to *Arjuna* such divine sight to behold the *Vishvaroopā*.¹⁴³

The narration by *Sanjaya* of the *Vishvaroopā* of the *Lord* that was shown to *Arjuna* is in the *Gita Shlokas* 11-9 to 13¹⁴⁴. *Arjuna* is entranced and wonderstruck by the revelation of the *Vishvaroopā*. He bows down respectfully to the *Lord*¹⁴⁵ and says that the *Vishvaroopā* he is beholding is terrifying and fearsome, even to a great warrior that he himself is.¹⁴⁶

Seeing his astonishment and trembling before the revealed *Vishvaroopā*, the *Lord* says that *He* has appeared in this most frightening fearsome form because *He* is now going to wreck tremendous destruction upon the world. *He* is the *Mahakala* that has appeared before *Arjuna* to wreak havoc upon the *Mrityu-loka*. Saying this, the *Lord* asks *Arjuna* to take part in the war of destruction on *His* behalf that will now be fought and conquer the world.¹⁴⁷

The state of *Arjuna*’s mind on seeing the horrifying, fierce and angry *Vishvaroopā*, even though it was the *Lord Himself*, is described aptly by *Sanjaya* in his own words in the *Gita Shloka* 11-35¹⁴⁸.

Arjuna describes the *Vishvaroopā* in his own words, saying that it is both terrifying as well as blissful at the same time. Knowing now who the *Lord* actually is from the revelation of *His Vishvaroopā*, *Arjuna* says that earlier he had always thought of *Him* in *His Saguna* form as *Shri Krishna*, a friend, a relative and a mortal like all others etc.

Thinking of *Him* as a person like all ordinary persons, *Arjuna* had been treating the *Lord* in a cavalier manner. He had behaved with *Him* in a despicable and casual manner at times. He felt very sorry for such of his misdeeds. Once through asking pardon for that abominable behaviour, *Arjuna* requests the *Lord* to fold back the *Vishvaroopa* and assume *His* earlier form of *Lord Shri Krishna* that he was familiar with and liked the most.¹⁴⁹

The *Lord* says that *His Vishvaroopa* is a very rare sight even for the *Maharshis*. It is impossible to see even with the topmost of the austerities like the *Vedic* rites, their studies and the *Yajnas* et al. *Arjuna* ought to know that he has been most fortunate and blessed to have beheld the *Vishvaroopa* that is so rarely revealed to anyone.

He comforts *Arjuna* that the *Vishvaroopa* intends no harm to the *Pandavas*, and acceding to his request, the *Lord* assumes his original form having four arms, and holding the conch shell, the mace etc. in *His* hands.¹⁵⁰

On beholding the *Lord's* usual pleasant form, *Arjuna* is overjoyed and says that he is now at peace with himself. The *Vishvaroopa* was indeed frightful and this form of the *Lord* is soothing upon its background.¹⁵¹

However, in the end, the *Lord* impresses upon him that the *Vishvaroopa* cannot be beheld by anyone other than *His Ananya Bhaktas*. Only them can behold it, understand it in principle and enter into it at his will. The *Lord*, therefore, exhorts all to become *His Ananya Bhaktas*.¹⁵²

Saguna and Nirguna Upasana (Chapter 12)

The 12th *Gita* chapter elaborates upon the *Ananya Bhakti*. It starts with *Arjuna's* question to the *Lord* in the *Gita Shloka* 12-1¹⁵³. The *Ananya Bhaktas* of the *Lord* are of two types. There are those who worship *Him* as the *Saguna Sakara Atman* in the form of the *Vishvaroopa* and then the others are those who worship the *Akshara Avyakta Brahman* in *His Nirguna Nirakara* state.

Arjuna asks who out of these two classes of *Bhaktas* knows the *Yoga* better. The *Lord* replies that the *Bhaktas* who worship the *Saguna Sakara* form of the *Lord* are the ones who are united with *Him* all the time.¹⁵⁴

He further clarifies¹⁵⁵ that those who worship the *Nirguna Nirakara* all the time are also united with *Him* all the while. But the nature of *Nirguna's*

worship is contrary to the nature of human beings who have a bodily form and are, therefore, more in tune with the *Saguna Sakara Ishwara* as the *Dhyeyya* of the *Dharana-Dhyana-Samadhi* etc. than the *Nirguna Brahman*. Therefore, those who worship the *Nirguna Nirakara* attain the *Brahman* but with great hurdles and difficulties.

Hence the *Lord* emphasizes the primacy of the *Ananya Bhakti* of the *Saguna Sakara* over that of the *Nirguna Nirakara* since it is much easier to follow the *Saguna Bhakti* path.¹⁵⁶ One should surrender all the *Karmas* that one does to the *Lord* with their fruit. The *Bhaktas* who follow the path of this *Bhakti* are lifted up expeditiously by the *Lord* from the ‘Sea of Death’ that this *Mrityu-loka* is. Hence the *Lord* re-emphasizes the *Ananya Bhakti* of His *Saguna Sakara* form in the *Gita Shlokas* 12-8 to 12.¹⁵⁷

Synthesis of the Fourfold Yogas of Gita (Shloka 12-12)

Here in the five *Gita Shlokas*, 12-8 to 12, we see the *Lord* narrating the ways of worship to attain to *Him*. These are to steady the mind and the *Buddhi* in the *Lord’s Swaroopa*. Even if it is difficult for a *Sadhaka*, he should try to persevere in the practice of steadying the *Chitta* upon the *Lord’s* form. He should at least desire earnestly for attaining it.

If that be very difficult, the *Sadhaka* may resort to doing all the *Karmas* for the sake of the *Lord* and surrender them with their fruit unto *Him*. One should practise whichever is easier for him to do. But one can attain to the *Moksha* by attaining the stainless purity of the *Chitta*, by *Yoga* and by *Jnana*. That is the overall message of these *Gita Shlokas*, as the scholars see it.

The *Gita Shloka* 12-12 has been considered in ‘**Inner Secrets of Rajayoga**’ in details in the context of *Shanti*, a characteristic of the *Daivi Sampada*. That time we had concluded that the stages of the *Bhakti* and *Yoga* are inseparable from each other. The same are acquiring the (*Paroksha*) *Jnana*, *Abhyasa* and subsequent awakening of the *Shakti* (*Kundalini*), attaining the *Dhyana* with its force and the consequently resulting *Fala-tyaga*, and the final attainment of the *Shanti* (*Brahman*), in this order.

Saint *Dnyaneshwar* regards the *Gita Shloka* 12-12 as the final *Shloka* of the *Upasana-kanda*, following which, the *Jnana-kanda* starts from *Gita Shloka* 12-13.

Greatness of Bhaktas

The subsequent *Gita Shlokas* 12-13 to 12-19¹⁵⁸ extoll the merits and the characteristics of the *Siddhas* and the *Bhaktas*, call them what one may. They exhibit the characteristics of equanimity towards all the beings, and suffer with equal élan all the opposites like pleasure and pain, etc. They are endowed with the *Jnana* and the virtues. The *Lord* loves such of *His Bhaktas* most. *He* reiterates this verily in these *Shlokas* to emphasize the prime place of these *Bhaktas* in *His* heart.¹⁵⁹

In spite of such most explicit praise of these *Bhaktas*, *He* is not fully satisfied and goes on to announce that these *Ananya Bhaktas* who are having their *Shraddha* fixed upon *Him*, and who have become one with *Him*, savour incessantly the *Amrita* i.e. the *Moksha*. They who are such *Bhaktas*, and who act in such meritorious ways, are most dear to the *Lord*.¹⁶⁰

The twelfth *Gita chapter* showered with the incessant pouring of the *Bhaktirasamrita* concludes upon this note of this *Dharmyamritam* of the *Ananya Bhakti*! That is why it is also known as the *Ananya-bhakti-yoga*, or simply *Bhaktiyoga Adhyaya*.

Kshetra-Kshetrajna and Characteristics of Jnanins (Chapter 13)

In the twelfth *Gita chapter*, the *Lord* had satiated *Arjuna* with the narration of the *Amrita* of the *Divine Bhaktiyoga*. Next, *He* turns to the *Jnana-kanda* from its 13th chapter. The topic of the *Kshetra-Kshetrajna* commences with the *Gita Shloka* 13-1¹⁶¹. The topics under discussion in this chapter are which the *Kshetra* is, and who owns it, etc.

The *Lord* says that even the *Rishis* endowed with the *Prajna* of the highest order have not been able to sort out this matter of the *Kshetra-Kshetrajna* satisfactorily. The *Lord* says that *He* will narrate the topic in great details for the benefit of the *Sadhakas* to understand it well so as to be able to attain the *Nityanityaviveka*.¹⁶²

He propounds that the *Atman* is the *Kshetrajna* in this *Kshetra* that the body is. The *Lord* says that this is the true knowledge of the *Kshetra* and the *Atman (Jnana)*.¹⁶³

We have seen this matter in details in ‘**Inner Secrets Of Rajayoga**’. Briefly to recapitulate, there are 31 *Tattwas* in the *Kshetra*. Saint *Dnyaneshwar* counts them as 36. The *Gita Shlokas* 13-5 and 6¹⁶⁴ state these *Tattwas* to be the *Pancha Mahabhootas*, the *Ahankara*, the *Buddhi*, the *Avyakta*, the ten *Indriyas* and the *Manasa*; the ten objects, one each, of the ten *Indriyas*;

the *Ichchha*, the *Dvesha*, the *Sukha*, the *Duhkha*, the *Sanghata*, the *Chetana* and the *Dhriti*.

Lord Shri Krishna follows this up by stating the eighteen characteristics of the *Jnanin* in the *Gita Shlokas* 13-7 to 11¹⁶⁵. These are *Amanitvam*, *Adambhitvam*, *Ahimsa*, *Kshanti*, *Arjavam*, *Acharyopasanam*, *Shaucham*, *Sthairyam*, *Atmavinigraha*, *Vairagya*, *Anahankara*, *Understanding the maladies of Janma-Mrityu-Jara and Vyadhi*, *Anasakti towards wife and son*, *Samachittatvam*, *Ananya Avyabhicharini Bhakti*, *Solitude*, *Adhyatmajnana* and *Paratattwa-darshana*.

These characteristics also signify the traits necessary for the *Sadhana* in the *Sadhakas*. We see again how much the *Lord* values the *Ananya* and *Avyabhicharini Bhakti*.

Jneya, Kshetrajna and Means to Jnana

After describing the *Kshetrajna*, the *Kshetra* and the *Jnana*, the *Lord* describes the *Jneya* in *Gita Shlokas* 13-12 to 17¹⁶⁶. The primordial *Brahman* is the *Jneya*. One should endeavour to know it. It is the only one that is worth knowing (*Jneya*) in the entire world. Its nature and how it manifests etc. is revealed in these *Shlokas*.

Thus, the matter regarding the *Kshetra*, the *Kshetrajna*, the *Jnana* and the *Jneya* has been dealt with. The *Bhakta* knowing this attains to the *Swaroopa* of the *Lord*.¹⁶⁷ The correlation of these terms with the *Prakriti*, the *Purusha*, the *Vikaras* and the *Gunas* etc. is shown in the following *Gita Shlokas* 13-19 to 22¹⁶⁸.

Those who know the *Parama Purusha*¹⁶⁹ behind all this *Kshetra* etc. by this *Jnana* are emancipated from the cycles of births and death.¹⁷⁰

The *Lord* says in the *Gita Shlokas* 13-24 and 25¹⁷¹ that some *Sadhakas* know this *Divine Swaroopa* of the *Atman* by *Dhyana*. Others know it by the *Sankhya-yoga (Jnanayoga)*. Some attain to it by *Yoga (Karmayoga)* and still some others by the *Karma*. Other *Mumukshus* who cannot know the *Swaroopa* of the *Atman* by any of these methods undertake its *Upasana* by trying to follow the *Shrutis*, and the directions of their *Gurus* etc. with *Shraddha*. All these *Sadhakas* finally transcend the cycles of births and death.

The *Gita Shlokas* 13-26 to 34¹⁷² deliberate upon the matter of Creation of the world because of the relationship between the *Kshetra* and the

Kshetrajna; the *Atman* being the *Akarta*; and it is equal in all the beings (*Bhootas*); etc.

The *Sadhaka* who has this knowledge, who knows that the *Atman* is non-participating in the world phenomenon, the *Kshetrajna* lights up the *Kshetra* and its activities as a *Sakshi*; who differentiates between the *Kshetra* and the *Kshetrajna*; and who knows the way the *Bhootas* and the *Prakriti* repose in the *Atman*, has the real knowledge of the *Tattwas*.

Gita says that he becomes the *Brahman* himself; and attains to the *Parama Tattwa*. The *Gita* chapter which contains this portrayal of the world phenomenon together with the knowledge of the *Brahman* (the *Parama Tattwa*) is known as the *Kshetra-Kshetrajna-yoga*.

The Jnana-Vijnana of Trigunas (Chapter 14)

After playing with the *Vishvaroop* in its essence in the 13th chapter of *Gita*, let us now turn to its 14th chapter. It adorns the *Jnanin* with the ornaments of the *Gunita*. The *Lord* introduces the topic with the *Gita Shloka* 14-1¹⁷³. The *Jnana* that gave the *Munis* the *Parama Siddhi* is being narrated by the *Lord* now. *He* says that those who hold it are liberated from the cycles of Creation and its *Laya*.¹⁷⁴

The *Gita Shlokas* 14-3 and 4¹⁷⁵ state that the *Mahadbrahma* is the *Yoni* (place where the universe is conceived); and the *Paramatman* is the father who gives the ‘Seed’ to conceive the fetus of the world of beings. The *Trigunas* – the *Sattva*, the *Rajasa* and the *Tamasa* arise from the *Prakriti*.

They all bind the *Jeevatman* to the *Prakriti*. The *Sattva-guna* lights up with its stainless quality the *Chitta* with the infusion of the *Ishwara-tattwa*. But it binds the *Atman* by the *Jnana*. The *Rajo-guna* takes the form of the objects of pleasure of the senses and binds the *Atman* by the urge to do the *Karmas*. The *Tamo-guna* is the incarnation of lust and *Aviveka*. It also binds the *Jeeva* by laziness and oversleep i.e. lack of tendency towards the *Adhyatma*.

This part along with the nature, and the working of the *Trigunas* with its signs when a particular *Guna* predominates, the *Gati* of a person leaving the body when one of the *Gunas* predominates, and other allied topics are dealt with in the *Gita Shlokas* 14-5 to 18¹⁷⁶. We have seen it in details in ‘Inner Secrets Of Rajayoga’.

Gunita Darshana and Avyabhicharini Bhakti

Gita says that one who transcends the *Trigunas*, who knows the *Parama Tattwa* as contradistinctive from the *Gunas*, is liberated from the bane of

Janma-Mrityu-Jara and *Duhkhas*. He attains to the *Tattwa* that is the *Amrita* itself.¹⁷⁷

Arjuna desires to know the signs of a *Siddha* who knows the *Atman* to be non-acting, and the *Gunas* as the real cause of actions and *Karmas*.¹⁷⁸ He wants to understand the state of the *Gunita* who regards the *Atman* as the *Akarta* and the *Gunas* as the acting force behind the *Karmas*.

This part is described in the further *Gita Shlokas* 14-22 to 26¹⁷⁹. Its topics are the *Gunita Darshana*, the mode of life and thinking of the *Gunita*, the state of his *Avyabhicharini Bhakti* towards the *Ishwara*, and transcendence by him of the *Gunas* to attain to the *Parabrahman*. The cardinal principle of attaining to the *Parabrahman* by the *Gunita* is stated in the *Gita Shloka* 14-26¹⁸⁰. Anyone who devotes to the *Lord* by the *Ananya Avyabhicharini Bhaktiyoga*, attains to the *Brahman*, transcending the *Gunas*.

The last *Shloka* of this *Gita Adhyaya*, 14-27¹⁸¹, enshrines a very important principle of the relation between the *Brahman* and the *Lord*, the *Ishwara*. The *Ishwara* is the ultimate repository of the *Amrita* and the *Ayaya Brahman*, and the real *Dharma* and the *Sukha* of the *Atman*.

Ashvattha Tree and Holistic Darshana of Atmatattwa (Chapter 15)

The 14th *Gita* chapter closes on the note of the supreme importance of the *Avyabhicharini Bhakti*. This *Bhakti* not only leads to attainment of the *Brahma-bhava* but it also grants attainment to the *Tattwa* in which the *Brahman*, or the *Paramatman*, repose i.e. the ‘Supreme Ultimate *Tattwa*’.

The question arises: Which that *Supreme Tattwa* is and what is to be called the *Brahman*. *Adi Shankaracharya* says that the *Brahman* here is to be taken in its *Saguna* state and the *Supreme Tattwa* is the *Nirguna* state. He also endorses an alternative i.e. the *Brahman* means the *Anugraha Shakti* of the *Ishwara* and the *Supreme Tattwa* to be the *Ishwara*.

The *Ishwara* is the *grantor* of the *Moksha* to those who follow the *Karmayoga* or the *Jnanayoga* path, as well as to the others on the *Bhaktiyoga* path. The *Ishwara* means the *Atma-tattwa*. The 15th *Gita* chapter is dedicated to the detailed discussion of the pivotal *Atma-tattwa* aka the ‘Supreme Ultimate *Tattwa*’. It is called the *Purushottama* in this chapter which is known as the *Purushottama-yoga*. It commences with the *Gita Shloka* 15-1¹⁸² by the Divine utterance of *Lord Shri Krishna*.

The *Samsara-vriksha* (the Celestial Tree of the World/*Samsara/Prapancha*) has the *Avyakta* aka the *Maya Shakti* as its

roots and the *Mahat-tattwa*, the *Ahankara*, and the *Tanmatras* of the Creation etc. are its branches and sub-branches. Its succour is the leaves that are the *Vedas*. One who knows this Tree is the real knower of the *Vedas*.

Saint *Tukarama* has said it in one of his *Abhangas* that they only know the real meaning of the *Vedas* who know this secret of Creation; others only are only the bearers of the burden of the *Vedas* who just learn them by rote. One who understands the real meaning of the *Vedas* is the *Sarvajnanin*.

The shoots and the branches of this Celestial Tree are spread far and wide. They are the fruits of the *Jnana* and the *Karma*. They grow with the nourishment of the *Trigunas*. The sensory objects (*Vishayas*) are their delicate shoots and nascent leaves.

Men travel upon these branches births after births because of the desire to do the *Karmas*. This *Samsara-vriksha* is described in the *Gita Shloka* 15-2¹⁸³. Its existence cannot be beheld by those who are engrossed in the phenomenal world.

The *Gita Shloka* 15-3¹⁸⁴ says that this perennial tree that has roots deeper than the world itself can only be cut asunder by one weapon i.e. the 'Sword of *Asanga*' (non-association with the sensory objects). The *Lord* says that to attain this objective of destroying this eternal tree, one should search for the *Purusha*, the *Adi-tattwa* that is the source of this primordial tree of the *Pravritti* (*Prakriti*). It can be destroyed only by finding *Him* and surrendering to *Him*.¹⁸⁵

In its *Shlokas* 15-5 and 6¹⁸⁶, *Gita* describes the person who renders this tree asunder and the place where he then reaches. The person who is freed of the tendencies of prestige (*Mana*), *Ahankara* and *Aviveka* etc. and who has conquered over the lure of the *Samsara*, who is ever engrossed into the *Swaroopa* of the *Paramatman*, who has renounced the desires fully, who is in the state of non-duality and who has the *Viveka* as his governor can only attain to that state of the *Avyaya Pada* where neither the Sun nor the Moon shines, nor does the light of the *Agni* (Celestial Fire) reach.

On attaining to that *Avyaya Pada*, one does not return to the *Samsara* (World of Phenomenon). That place is the highest. It is the real *Swaroopa* of the *Lord*, the *Parama Pada*.

Jeeva - The Chidamsha

The *Gita Shlokas* 15-7 and 8¹⁸⁷ deal with the state of the *Jeeva*. It is the bodily consciousness (*Atman*) and an *Amsha* of the *Ishwara* (*Chidamsha*),

the highest principle. It is also primordial (*Anadi* aka *Sanatana*). It carries with it the six *Indriyas*, including the *Manasa*, while entering or leaving a body.

The primordial nature of the *Jeeva*, rapt in enjoying the sensory pleasures in its state of *Upadhi*, cannot be understood by those who are indulging in the worldly matters, being devoid of *Atmanatma-viveka*. It is only revealed to the *Jnanins*. The *Gita Shlokas* 15-9 to 11¹⁸⁸ say that the *Yogis* who are stationed in the *Atman* can see the *Jeeva* as the *Sanatana Amsha* of the *Ishwara*.

The *Gita Shlokas* 12-12 to 15¹⁸⁹ reveal the nature of the *Ishwara* that enters into the body as its *Sanatana Amsha*. It is *Teja* of everything. It is the one who is the base of the *Bhootas*' existence. It is the Moon succouring the medicinal plants (*Aushadhi*). It digests the food of the four kinds (i.e. of every kind) as the *Vaishvanara* in the stomach of the beings.

It has entered into the *Antahkarana* of every *Bhoota* penetrating them deeply. It is possible for it to pervade the body in its entirety because it is so subtle (utmost *Sookshma*). It alone qualifies to be known by the *Yogis* and others who are on the path of emancipation from the *Prakriti*'s bonds. Being *Sanatana*, it is the one that alone qualifies as the knower of the *Vedanta*, the *Vedavetta* and the propounder of the *Vedas*.

Kshara, Akshara and Uttama Purushas

The succeeding *Gita Shlokas* 15-17 to 20¹⁹⁰ deal with a topic of immense importance which is a secret of the *Yogis*. This world witnesses the existence of the two *Purushas*, the *Kshara* and the *Akshara*. The *Kshara Purusha* is the perishing beings and the *Akshara Purusha* is the *Kootastha*, the *Avinashi*. *Purusha* means the one who resides inside a *Pura* i.e. the body.

Apart from these two *Purushas*, there is yet one more it is known as the *Purushottama* by the worldly persons and by the *Vedas*. It holds the *Kshara* and the *Akshara Purushas* i.e. the *Jeevatman*, along with the *Prakriti*, by entering them. It is known as the *Paramatman* in the *Vedanta*.

It is the same *Tattwa* that was alluded to as the as the repository of the *Brahman* – '*Brahmano hi pratishtthaham*'- in the 14th *Gita* chapter in *Shloka* 14-27. It is worshipped by the persons who are freed of lust and lure of the *Prakriti* and the *Samsara*. It is the one that is worshipped by way of the *Ananya Avyabhicharini Bhakti*.

The *Yogi* who knows this secret *Tattwajnana* is no doubt a genius and he attains the *Parama Shreyasa* that is called as the *Purushottama*, the primordial element of the *Ishwara* that is at the base of this universe and its beings.

Daivasurasampada (Chapter 16)

The subsequent 16th *Gita* chapter is known as the *Daivasurasampad-vibhaga-yoga*. Its prelude on the *Daivi* and the *Asuri Sampadas* was seen in the ninth *Gita* chapter, *Shlokas* 9-12 and 13.¹⁹¹ This 16th chapter takes up the same refrain from the *Gita Shlokas* 16-1 to 3.¹⁹²

The *Daivi Sampada* is described as the characteristics of *Abhaya*, *Sattvasamshuddhi*, being steadfast in the *Yoga* and the *Jnana*, *Danam*, *Dama*, *Yajna*, *Tapasah*, *Arjavam*, *Ahimsa*, *Satya*, *Akrodha*, *Tyaga*, *Shanti*, *Apaishoonya*, *Bhootadaya*, *Alolupatva*, *Mardavam*, *Hri*, *Chapalam*, *Teja*, *Kshama*, *Dhriti*, *Shaucham*, *Amanitva* and *Adroha*.

The *Asuri Sampada* is opposite of these traits. It is described in the *Gita Shloka* 16-3¹⁹³. *Dambha*, *Darpa*, *Abhimana*, *Krodha*, Cruelty (*Parushya*) and *Ajnana* are the chief traits of the *Asuri Sampada*.

We have already gone into the details of these traits of the *Daivi* and the *Asuri Smpadas* in ‘**Inner Secrets Of Rajayoga**’.

The *Daivi Sampada* is conducive to the attainment of the state of the *Moksha*. The *Asuri Sampada*, on the other hand, is binding to the *Prakriti*.¹⁹⁴ The *Daivi Sampada* was dealt with in details in other contexts in the ninth and the thirteenth chapters of *Gita*. It was seen to be essential from the standpoint of the *Jnanins*, the *Bhaktas* and the *Yogis* as a guide to their mind’s make-up and behavioural aspects.

Now in the *Gita Shloka* 16-6¹⁹⁵ onwards, the *Asuri Prakriti* (*Pravritti*) is discussed in some details for avoiding it by those who desire to attain to the state of the *Moksha*.

The *Gita Shlokas* 16-7 to 18¹⁹⁶ detail the various aspects of the *Asuri Sampada*. The traits of the *Asuras* are chiefly: *Asatya*, *Adharma*, Evil behaviour (*Durachara*), acting contrary to the *Shastras*, taking the world for granted to be for the satisfaction of their lusts, *Ajnana*, preponderance of *Dambha* and *Mana* etc., besieged by lure of the *Pravritti*, being foolish, *Aviveka* and worries, being engrossed in sensual pleasures, bound by hopes and cravings for pleasures, given to sensuousness, Anger (*Krodha*), acquisition of wealth by foul means, lust for wealth etc., taking themselves to be the *Ishwara* and the *Siddhas*, boisterousness, having pride over their

noble lineage, taking themselves to be the greatest in the world, having pride over being generous, blinded by *Ajnana*, having lost the equipoise of the *Chitta*, proud, performing the *Yajnas* for their namesake; being jealous of others due to *Ahankara*, pride of their might, *Darpa*, wishfulness, and *Krodha*; harassing the world and themselves, and the *Lord* who is seated at the hearts of everyone et al. It is indeed a very long list!

Their *Gati* is accordingly lowly. The *Gita Shlokas* 16-19 and 20¹⁹⁷ say that the world-despising *Asuras* are thrown by the *Lord* into the abyss of the *Asuri Yonis*, births after births, with no relief to their sufferings. They cannot attain to the *Ishwara*. Thus, they are doomed to the hell because of their *Asuri* attitude.

The *Sadhakas* should take a cue from this detailed narration of the *Asuras* and their predicament, and cultivate the *Daivi Sampada*. The three gates to the hell are the desires (*Kama*), the *Krodha* (anger over dissatisfaction) and lust of sensual pleasures (*Moha*). One should avoid these. The *Karmas* should be done in accordance with the *Shastras*. The behaviour should not be deviant from what the *Shastras* prescribe. This advice is rendered by *Lord Shri Krishna* in the *Gita Shlokas* 16-21 to 24¹⁹⁸.

They are the *Shastras* alone that can decide the correct attitude and behaviour, the *Karmas* and the *Akarmas* (*Kartavya* and *Akartavya*). One should, therefore, know what the *Shastras* prescribe and proscribe, and act accordingly in performing the appointed *Karmas* and avoiding the proscribed actions. This is the departing message of the *Lord* at the close of this 16th chapter.

Karmas and Shashtra Dicta (Chapter 17)

Various topics under the 17th *Gita* chapter have been dealt with exhaustively in '**Inner Secrets Of Rajayoga**'. Here we are just recapitulating in a nutshell their relevant aspects in the context of *Upasana* (worship).

The *Lord* propounded in the 16th *Gita* chapter that one should act only in accordance with the *Shastras*' dicta. Thereupon, *Arjuna* asks *Him* in the *Gita Shloka* 17-1¹⁹⁹ that there are many people who have faith (*Shraddha*) in the dicta of the *Shastras* but do not know what they prescribe for the *Poojanam*, the *Yajnas* and the *Karmas* etc. What is their *Gati* – the *Sattviki*, the *Rajasiki*, or the *Tamasiki*? The 17th *Gita* chapter devotes itself to elaborating upon this issue.

The *Gita Shlokas* 17-2 to 6²⁰⁰ shed much light upon certain aspects of this matter. The *Lord* says that the *Shraddha* is basically of the three types.

According to the make-up of the *Antahkarana* due to the *Samskaras* of the previous births, it is the *Sattvika*, the *Rajasika*, or the *Tamasika*. Every *Jeevatman* does have a *Shraddha* of one of these three kinds.

In accordance with their *Shraddha*, the *Jeevatmans* resort to the *Bhajanam*, *Poojanam*, and *Yajanam* etc. The *Sattviki Shraddha* results into worship of the Gods, the *Rajasiki* into that of the *Yakshas* and the *Rakshasas*; and the *Tamasiki* into that of the *Bhootaganas* and the *Pretas* etc. (ghosts and ghouls etc.). The *Lord* does not approve of the worship of the other two kinds than the *Sattviki*.

The *Tamasika Shraddha* results in the downfall of soul to the lowest level. Such people resort to severe and grievous *Tapasahs* owing to their *Aviveka*, *Dambha*, pride and *Mada* (pride of the might and wealth etc.). It results into injury to themselves and the other beings. The *Paramatman* who is at the heart of every being is harassed by their actions. These are the *Asuri* folks. The *Lord* deprecates them.

Similarly, the food and the behaviour according to each type of the *Shraddha*²⁰¹ are described in the *Gita Shlokas* 17-7 to 10. These topics were dealt with in ‘**Inner Secrets Of Rajayoga**’.

Yajnas

Similarly, the three kinds of the *Yajnas* that the people perform according to their *Shraddha* find mention in the *Gita Shlokas* 17-11 to 13²⁰². The *Yajnas* performed in accordance with the *Shastras* without expectation of their fruits, and as a matter of duty, are of the *Sattviki* kind. When the same methods are employed but with a view to obtain their fruits (results), the *Yajna* turns into the *Rajasika* type.

The *Tamasika Yajna* is just a show that is performed without following the *Shastras*, without the *Mantras*, without the *Shraddha*, and distribution of the food etc. and without giving the *Dakshina* to the *Ritvijas* (*Rishis*/priests conducting the *Yajna* for the performer).

Tapasah

The *Tapasah* of the three types as per the *Shraddha* is described in details in the *Gita Shlokas* 17-14 to 19²⁰³. These *Tapasahs* are of different types according to their modes viz. the *Sharirika* (bodily), the *Vangmaya* (of the *Vacha*), and the *Manasika* (of the mind).

The *Tapasah* performed without expecting its fruits by a person with equipoised *Chitta* is the *Sattviki* type. The *Tapasah* undertaken with

expectation of its fruits and with *Dambha* (falsity, show) is the *Rajasika* type. The *Tapasah* for the sake of harming the self and the other *Bhootas* is the *Tamasika* type.

In the *Sattvika Tapasah*, the *Sharirika Tapasah* includes the *Poojanam* of the Gods, the *Brahmins*, the *Guru* and the *Vedic* scholars by offering them the *Arghya* (water for washing the hands) and the *Padya* (water for washing the feet); following the *Brahmacharya*, the *Shaucham*, the *Arjavam* and the *Ahimsa*.

The *Vangmaya Tapasah* includes speaking the *Satyam* (truth), likeable words that do not produce the feeling of anguish in the minds of the listeners; sticking to the *Svadyaya* and the *Abhyasa* (practice of *Yoga* and *Bhakti* etc.).

The *Manasa Tapasah* includes keeping the mind in a blissful state, remaining at peace with the beings and the circumstances, observance of the *Maunam* (silence), *Atmavinigraha*, having a guileless mind, and the consequent earning of the *Daivi Sampadas* of various kinds.

Danam

The *Danam* is also categorized into the three kinds according to the *Gunas* in the *Gita Shlokas* 17-20 to 22²⁰⁴. The *Sattvika Danam* is given as a duty to a deserving person (*Satpatra*) at an auspicious time (*Kala*) and a sacred place (*Desha*). It is given without expectation of return of a gift or not out of gratitude.

The same type of *Danam* but with the desire for its fruit is termed as the *Rajasika Danam*. The *Tamasika Danam* is devoid of these qualities of the *Sattvika* and the *Rajasika Danam*, and given without the *Viveka* of the *Patra*, the *Kala* and the *Desha*.

Brahmanama and Karma

After the discussion of the *Trigunas* and the *Shraddha*, another very important topic of *Upasana* is introduced in the *Gita Shlokas* 17-23 to 27²⁰⁵. The *Brahman* has three names viz. *OM*, *Tat* and *Sat*. The *Brahmins*, the *Vedas* and the *Yajnas* originate from, are positioned in, and owe their existence to these names of the *Brahman*.

The *Yajna*, the *Danam* and the *Tapasah* of the *Brahmavadin*s are sanctified by these three names of the *Brahman*. *OM* relates to the *Brahmavadin*s; *Tat* to those desirous of the *Moksha*; and *Sat* to the auspicious and the *Satkarmas*.

The *Gita Shloka* 17-28²⁰⁶ indicates that the *Vedic* and auspicious *Karmas* done without the necessary *Shraddha* are not useful to attain the objectives in the *Mrityu-loka*, or to gain the *Svarga*. Hence the *Lord* advises that all the *Karmas* and the actions (*Kriyas*) should be performed employing these three names of the *Brahman*.

It is advised to employ the *OM* while beginning the *Karma*, the *Tat* while doing it, and the *Sat* while finishing it, surrendering the fruit of the *Karma* to the *Paramatman*. The person doing the *Karmas* should assume the *Brahma-bhava* while doing the *Karmas*, and treat the entire *Karma* as the *Brahman* itself.

That sanctifies them, eliminating their drawbacks and defects in performing them right, leading to the fruits as if the same were performed most diligently and in accordance with the *Shastras*. This is the message of this 17th *Gita* chapter for the *Mumukshus* on the path of *Upasana*.

This is the way the *Lord* has fully answered the question *Arjuna* had posed at the beginning of this chapter in *Shloka* 17-1.

‘*Asato Ma Sadgamaya*’

Sat means the *Paramatman*. *Asat* means the *Pravritti* or the lure of the world (*Samsara*). One should renounce the *Shraddha* that is *Asat* and cultivate the *Shraddha* that is *Sat*. The *Sat* is the *Shraddha* that follows the *Sattva-guna* (*Sattviki Shraddha*). Even a fraction of the *Sattviki Shraddha* can lead to the greatest fruit i.e. the *Paramatman*.

Hence if a person not knowing the *Shastras* and the correct method of doing the *Karmas*, but endowed with the *Sattviki Shraddha*, and following the ideal ways of the elders, does the *Karmas*, he will be lead ultimately from the *Asat* to the *Sat* (*‘Asato ma sadgamaya’*), from the *Mrityu* (mortality, birth and death cycles) to the *Amrityu* (immortality, emancipation from the birth and death cycles), from the *Tamasa* (the darkness of the *Abyss*, hell, *Naraka*) to the *Jyoti* (the light of the *Atman*). This is the maximal fruit of following upon the path of the *Upasana* of the *Sat*, the *Paramatman*.

The Eighteenth *Gita* Chapter – *Gita Rahasya*

Post the 17th *Gita* chapter is the 18th, called the *Kalashadhyaya* (the Epitome, the Peak) by Saint *Dnyaneshwar*. *Adi Shankaracharya*, too, says that the essence of *Gita* is contained in its 18th chapter. This chapter is seen to continue upon the earlier topics of the two *Nishthas* (Pathways to the

Paramatman) of the *Sankhya* and the *Buddhiyoga*; or the *Sannyasa* and the *Karma* aka the *Yoga*; or the *Jnana* and the *Karma*.

Since all the erudite commentators call this chapter as the essence of Gita, as seen from it in the light of the above, it is evident and abundantly clear that Gita has dedicated itself for highlighting the Pathways to the Paramatman i.e. following either of these two Nishthas.

The *Shraddhas* of the three types have already been highlighted. Next is the topic of the *Karmas*.

The *Buddhi* (the decision-making faculty of the mind) is of three types – *Sangaja* (arising out of the association with the circumstances, other persons, etc.), *Shastraja* (originating from the knowledge of the *Shastras*), and *Svabhavaja* (according to one's nature); and also, according to the particular mix of the *Trigunas* of the *Sattva*, the *Rajasa* and the *Tamasa* that a person has at a given time. Owing to the *Buddhi* that one has and the *Samskaras* (impressions) of the previous births and the *Karmas*, every being has a natural tendency towards a certain type of behaviour and has different *Pravritti* from the rest.

Gita aims at accelerating the *Gati* (destiny) of everyone to the highest i.e. attaining to the state of unity with the *Paramatman*. Its objective is to see that even the lowliest of all the creatures can attain the maximal fruit of the *Shastras* and the *Adhyatma* as above i.e. the *Paramatman*, or the *Brahman*, as one would like to call it.

Hence, we see the many shades of the pathways to the God of the *Bhakti*, the *Yoga* and the *Jnana* in it. It describes their various modalities as per the occasion but all the same, there are not as many pathways to the *Paramatman* as are made out by the scholars in it. There are but only two paths that it speaks of – the *Sankhya* and the *Yoga*. They, too, have a certain unitary nature in spite of their apparent differences. This is clear from the *Gita Shloka* 5-4 and 5-5²⁰⁷.

Hence, we may surmise that *Gita* stipulates the one and the only one and singular *Pathway* to the *Paramatman* and it is the *Yogamarga*, the *Path* of *Yoga*!

This all-too-important 18th *Gita* chapter disclosing the topmost secret of *Gita* by way of summarizing starts with *Arjuna's* question in the *Shloka* 18-1²⁰⁸. He asks, 'O Valiant Great Warrior (*Mahabaho*) Lord *Shri Krishna*! I desire to learn from you the real essence of the concept of the *Sannyasa* (its *Tattwa*), And O the Lord of the *Indriyas* (*Hrishikesha*)! O

the Great One who slayed the *Keshidaitya*! Also, I wish to learn from you the exact concept of the *Tyaga* (its *Tattwa*), and if it is contradistinctive from that of the *Sannyasa*.’

Sannyasa and Karma – True Tyaga

The *Lord* narrates the scholarly opinions on the issue of the *Sannyasa* (renunciation) and the *Tyaga* (abandonment) in the *Gita Shlokas* 18-2 and 3²⁰⁹. Then in the 4th *Shloka*²¹⁰, *He* starts narrating upon these matters in a definitive manner with finality.

Taking the stock of the various matters relating to the *Tyaga* of the *Karmas* done for fulfilling of desires; and the *Tyaga* of the *Nitya* and the *Naimittika Karmas*, and the *Karmas* that bind etc.; and prescribing the *Tyaga* of the *Yajnas*, *Danam* and *Tapasah* etc.; the *Lord* says that the *Tyaga* is of three kinds.

He advocates that the *Karmas* like the *Yajna*, the *Danam* and the *Tapasah* should never be abandoned. It is essential to carry these out since they are purifying for the mind and the body. However, he advises that these *Karmas* should be conducted without expecting their fruits.

One should not abandon the *Karmas* that befall one as duties. He calls their renunciation because of the lust for pleasures, or due to the *Ajnana*, as *Tamasika*. If these *Karmas* are abandoned because of difficulty and hardship in doing them, *He* calls it *Rajasika Tyaga*. Such a *Tyaga* has no fruit.

The *Tyaga* that is the result of doing the *Nitya Karmas* as sacred duty but without attraction to the *Karma* or its fruits is counted as the *Sattvika Tyaga*. One who does it is the true *Sannyasin* or the *Tyagi*.

All the persons are having their bodies and minds. Some or the other *Karma* will always be performed by them because of the body and mind. Therefore, it is not possible for anybody to abandon the *Karmas* entirely. As such the *Tyaga* of the *Karmafala* is the true *Tyaga*.

The doing of the *Kamya Karmas* without hating them as binding and the *Nitya Karmas* that are conducive to the purification of the *Chitta* without expecting their fruits results in the *Atmanatma-viveka* and the consequent *Sattvika Vritti* (tendency).

A person who does this is a truly learned person. The *Samshaya* (attraction to the *Samsara*, the world|Worldliness) of such a person is destroyed

whose *Tyaga* is devoid of the attraction to the fruits or association with the *Karma*'s doership.

The *Gita Shlokas* 18-7 to 12²¹¹ narrate that after his death, such a *Tyagi* never has to suffer from the birth and the death cycles and from being born into any of the *Yonis*, even of the Gods, that the persons not doing the *Sattvika Tyaga* beget.

Thus, we can see that the *Lord* does not approve either of the attraction to doing any *Karma* and its fruits; or the not doing of the *Karmas* to avoid their fruits, or for avoiding their unsavoury results, or bodily or mental trauma. *He* strongly advocates the renouncing of the attraction to doing the *Karmas* and their fruits. *He* has set his own example for it as seen in the *Gita Shlokas* 4-14, and 3-22 and 23.²¹²

The Five Adhishtthanas of Karmas

Gita often deals with the terms and concepts like the *Karma*, the *Akarma* and the *Nishkarma* et al. The *Lord* has spoken about them variously in various contexts, and *He* clearly spells out their nature and application in the aforesaid narration. It leaves no doubt about the exact status of these terms in the *Gita* as per the occasion of their usage.

However, to finally set the scholarly much debated matter at rest and to hammer out the concept of the *Karmas*, the *Lord* elaborates further. *He* says in the *Gita Shlokas* 18-3 and 4²¹³ that there are five causes of any *Karma* according to the *Sankhya Siddhanta*. They are the *Adhishtthana* i.e. the *Sharira* (body), the *Karta* (the doer), the various *Indriyas* (the senses), their various actions and the *Daiva* (fate).

Every *Karma* is done based upon these five factors by the body, mind and the *Vacha*, whether it is prescribed by the *Shastras* or otherwise. The person lacking intelligence does not understand this cardinal principle of the *Karmas*. Therefore, he attributes their doership to the *Atman* which is, in fact, the *Akarta*. He does not have the *Atmajnana*. A *Karma* even the gory and proscribed by the *Shastras*, if done by a *Jnanin* who does not identify the *Atman* as the *Karta*, does not carry its fruit or bondage for such a person.

The *Gita Shlokas* 18-15 to 18²¹⁴ narrate that: The *Karmachodana* means the equipment making one to do actions for any *Karma*. It is of three types: The *Jnana*, the *Jneya* or the objective (*Vishaya*), and the *Parijnata* (the knower i.e. one who senses). The *Karmasangraha* results by the triad of the *Karma*, the *Karta* and the *Indriyas* (senses).

The *next Shlokas* 18-19 to 28²¹⁵ narrate the threefold kind of the *Jnana*, the *Karma* and the *Karta* according to the preponderance of any *Guna*. It is as follows:

The *Jnana*: Experiencing the unique *Avyaya* (without divisions) *Avibhakta* (undivided) *Bhava* (thing, *Padartha*, the *Atman*) in every *Bhoota* (being) is the *Sattvika Jnana*. Experiencing differences in them is the *Rajasika Jnana*. Not knowing the *Ishwara* is the vain *Tamasika Jnana*.

The *Karma*: The *Karma* done without attraction to it and its fruits, and without liking or disliking its results, is the *Sattvika Karma*. That done with expectation of its fruit is the *Rajasika Karma*. The ones done without thinking its results and the violent *Karmas* are the *Tamasika* type.

The *Karta*: The *Karta* who has the *Dhairya* (courage to see the *Karma* done through, in even the odd and adverse circumstances) and enthusiasm for doing it, with a *Chitta* devoid of *Asakti* (lure for the *Karma* or its fruits) and without giving a thought for its resultant success or failure, is a *Sattvika Karta*. The one that is attracted to the *Karma* because of something and with lust for its results is the *Rajasika Karta*. The *Karta* who is not learned, is boisterous and showy, lazy and jealous of others, dejected and sorrowful, slow and dilatory is the *Tamasika Karta*.

Gunatraya Darshana: Remainder

We had seen in ‘*Inner Secrets Of Rajayoga*’ and elsewhere in this work that the 14th *Gita* chapter is dedicated to describing the nature and the working of three *Gunas* – The *Sattva*, the *Rajasa* and the *Tamasa*. The same topic is continued in the 17th *Gita* chapter by way of narrating the trifold *Shraddhas*.

This final *Gita* chapter, its 18th, again dedicates its *Shlokas* 18-7 to 44 for the same topic of the *Gunatrayas* (the triad of the *Gunas*). The extensive treatment of the topic of the *Gunas* indicates the great importance *Gita* attaches to the subject from the point of *Upasana* (worship).

Buddhi and Dhriti

The *Gita Shlokas* 18-29 to 35²¹⁶ narrate the nature of the *Buddhi* and the *Dhriti* according to the preponderant *Guna*. It is as follows:

Buddhi: The *Buddhi* that knows the difference between the *Bandha* (bondage to the world/*Prakriti*) and the *Moksha* (liberation from the *Prakriti*) is *Sattviki*. The one that does not know it is *Rajasika*. And the

one that understands these in a perverted manner, treats the *Adharma* as the *Dharma* and the *Dharma* as the *Adharma*, is the *Tamasika*.

Dhriti: The *Sattviki Dhriti* knows what are the *Pravritti* and the *Nivritti*, the *Karmasanga* (attachment to the *Karmas* and their fruits) and the *Moksha*. It understands that the *Bhaya* (Fear of the bondage to the world/*Prakriti*) is the tendency and attraction to the worldly ways; and the *Abhaya* (liberation from the fear of bondage to the *Prakriti*) is the *Paratattwa-darshana*. It keeps the *Jeeva* attuned to the *Samadhi* state by *Avyabhicharini Bhakti*; and keeps it forever engrossed in the *Samadhi* and the *Yoga* along with the *Manasa*, the *Pranas* and the *Indriyas*.

The *Dhriti* that engages in the satisfaction of the *Pravrittis* of the *Dharma* (*Vedic* rites for attaining their desired fruits, *Svarga* etc.), the *Artha* (material gains) and the *Kama* (the desires, pleasures of the senses) is the *Rajasika*.

The persons having evil tendencies who, as a result, are forever engrossed in attitudes and behaviour contrary to the *Shastras* have the *Tamasika Dhriti*. It keeps them constantly in the *Bhaya* (bondage), the *Svapna* (illusion of the world/*Prakriti*), the *Shoka* (sorrow/distress due to being in the throes of birth and death cycles), and the *Vishada* (dissatisfaction and ruining over their state, as a result of their actions).

Sukha

The threefold types of the *Sukha* are described in the *Gita Shlokas* 18-36 to 39. The *Sukha* that promotes its experience ever increasingly and which liberates from the *Duhkhas* is the *Sattviki*. In the beginning, it may feel like a poison but ultimately, it is like the elixir of life (*Amrita*). It results from the blessing of the *Atman* by being attuned to it.

The *Rajasika Sukha* results from the gratification of the senses by obtaining their desired objects. It may look like the *Amrita* but it actually is the poison that kills the *Jeeva*. Its result ultimately is the *Duhkha* (bondage to the *samsara/Prakriti*).

The *Sukha* that entraps the *Atman* into the *Moha* (lure of the world) and results from the *Nidra* (sleep/tendency towards worldliness) and *Pramada* (*Karma* that binds) is the *Tamasika* by its nature.

Svakarma: Svabhavaja

Gita says that there is none in the three worlds – the *Mrityu-loka*, the *Svarga* and the *Patala* - and even amongst the Gods, who is not afflicted by the *Trigunas*, in one way or the other.²¹⁷

The *Karmas* that result from the natural tendencies of the *Gunas* of a person are known as the *Svakarmas*. The four *Varnas* like the *Brahmins*, the *Kshatriyas* etc. are the result of the *Trigunas* and the *Svakarmas* as follows, according to which *Guna* predominates.

The *Brahmins* are characterized by the *Shama*, the *Dama*, the *Tapasah*, the *Shaucha*, the *Kshanti*, the *Arjavam*, the *Jnana*, the *Vijnana* and the *Astikya-buddhi*. The *Kshatriyas* merit is in the *Shaurya* (valour), *Teja* (shining in the world by fame and valour), *Dhriti*, *Dakshatva* (being vigilant), fighting the wars and not running away even in defeat, the *Danam* and *Ishwara-bhava* (rulership of the masses).

The *Vaishyas* are distinguished by their trades and vocations like *Krishhi* (agriculture), *Goraksha* (animal husbandry) and *Vanijya* (*Vyapara*/business enterprises). The *Shoodras* are characterized by the professions of *Paricharya* (services of all kinds to the humanity).

Svakarma for Ishawara and Attainment

Gita reveals one of its utmost important *Yoga* principles for attaining to the *Ishwara*. From what we have analyzed on the basis of the *Gunas* and the *Karmas* until now, the following will be clear from that: The *Karmas* cannot be avoided because of the *Prakriti*'s rulership. Its *Gunas* will get the *Svabhavaja Karmas* done owing to their force. The *Sannyasa* and the *Tyaga* is not to be done of the *Karmas* but of their attraction (*Sanga*) and desire for their fruits (*Karmafala*). Man should be desirous of the *Moksha* and not the worldly pleasures. Attainment to the *Moksha* is the fulfillment of life's real objective. The *Parama Shanti* is attained by the *Moksha*.

Lord Shri Krishna sends out the message that the Karma is not to be censured and avoided but it is essential as a part of life. He says that while doing the Svakarma, one ought to attain to the Moksha.

The way of attaining this objective²¹⁸ is further explained by *Him*. That matter is described in the *Gita Shlokas* 18-46 to 53²¹⁹. Saint *Dnyaneshwar* calls the *Path* being described thereunder as the *Kramayoga*, the '*Gita's Pathway to God*' in a nutshell, recapitulating the '*Yoga of Gita*' in its entirety that leaves no doubt as to what the central message of *Gita* is and its methodology to its pivotal objective of God-realization.

Ishwara-pranidhana Through Karmas

The *Ishwara* is the base of the Creation and the *Bhootas*. He pervades it all. Man attains the *Siddhi* by worshipping Him with the *Svakarma*. The following of the *Para-dharma* (the *Dharma* of others), even if done well, is far inferior to the doing of the *Karmas*, even if imperfectly, as per the *Svadharm*a (own *Dharma*). Therefore, one should abide by *Svadharm*a and *Svakarma*. One should not desert the *Svakarma* entailing from the *Prakriti* and the *Pravritti*, even if faulty.

The *Gita Shloka* 18-48²²⁰ says that one who, remaining unattached to wife, son and wealth, who has mastered and controlled his *Antahkarana* in respect of desires and who has given up envy and who follows the Path of the *Svakarmas* with the *Jnana* i.e. doing them with the intention of the *Sarvakarma-Sannyasa* (without desire for their fruits and attraction to the *Karmas*) attains to the prime *Siddhi* of the *Naishkarmya*. It means that he is not the *Karta* even when doing the *Karmas*, neither desiring fruits of the *Karmas* done, nor getting any fruits of them. This is the supreme state of a *Sadhaka* and the *Karmayogi*.

The attainment of the *Naishkarmya-siddhi* entails the state of the *Brahma-bhava*. This is the attainment of the supreme *Jnana-nishttha*. It, too, does not entail renouncing the *Karmas* (*Karma-tyaga*).

This will show that the traditional two *Nishtthas* i.e. the *Karma (Yoga)* and the *Sankhya (Jnana)* are not very distinct from each other. One gets the same attainment in each case.

One who, endowed with the purest stainless *Buddhi*, controlling the *Sharira* (body) and the *Indriyas* (senses) complex, renouncing the sensory pleasures (*Shabda-Sparsha* and other objects – *Vishayas* – of the senses), remaining in solitude, partaking of easy to digest purified food in a controlled measure, controlling the *Sharira* (body), the *Vak* (speech) and the mind, who is engrossed constantly in the *Dhyana* of the *Paramatman*, who has turned away from the sensory pleasures (*Virakta*); who has renounced the *Ahankara*, the *Bala*, the *Darpa*, the *Kama*, the *Krodha*, and the *Parigraha*; who has become devoid of ownership (*Mamatva*), becoming contented, he attains to the *Brahman*! Nigh! He becomes the *Brahman* himself!

Aptakama Purusha

Aptakama Purusha means one who has satisfied all his desires. This is in the context of the maximal desire of attaining to the *Paramatman*. The *Gita Shlokas* 18-54 to 56²²¹ describe his state. The *Aptakama* person has attained to the *Brahman*, in its full aspects of the *Sat*, the *Chit* and the

Ananda. He is satiated fully and is devoid of sorrows and desires. He has equanimity towards all the *Bhootas* (beings). He has attained to the state of the supreme *Bhakti*. With it, he knows experientially the all-pervading *Paramatman*.

Knowing *Him* thus, he enters into *His Swaroopa* instantaneously. Such an *Aptakama Purusha* who has dedicated his all *Vrittis* to the meditation of the *Paramatman*, who has taken final refuge in *Him*, attains to the ultimate *Avyaya Pada* even while doing all the *Karmas* by the *Prasada* of the *Lord*.

Concluding Lord Shri Krishna's Sermon

In the end, *Gita* concludes the sermon of *Lord Shri Krishna*. The gist of the message is that renouncing the *Ahankara*, *Arjuna* ought to do his *Svakarma*. That is the way to fight the fratricidal war without blemish or sin of slaying his family members, and the attendant moral dilemma.

Arjuna had requested the *Lord* to show him the way out of his predicament and surrendered his self to the *Lord*. In the words of the *Gita Shloka* 2-7²²², he accepted to be the disciple of the *Lord* and to abide by whatever *He* asked to do.

The *Lord's* advice started with the *Gita Shloka* 2-10²²³, by delving into the *Sankhya* philosophy. The *Gita Shlokas* 18-57 to 72²²⁴ are its concluding part.

Ananya-sharanyatva

The prime objective of *Gita* is to induce everyone to achieve total unequivocal surrender (*Ananya-sharanyatva*) to the *Lord* to be freed from the bonds of the *Maya* aka *Prakriti*.

The *Lord* finally tells *Arjuna* that: 'Using the *Viveka*, surrender all the *Karmas* unto me. Worship *Me* alone. Adopting the *Buddhiyoga*, engage your *Chitta* into *My Swaroopa*. With *My* blessing and *Grace (Kripa)*, all of your insurmountable difficulties and problems will be annulled, and the dangers galore will be reduced to naught. But if you, retaining the *Ahankara*, would not follow *My* advice and desist from the war at hand, then your destruction is assured. You will then be in the ditch that is dug by the *Ahankara* for those who do not surrender to *Me*, your *Lord*'

'It will be so because your resolve not to fight will not last. Your *Prakriti* will follow your *Svabhavaja Kshatra Vritti* and force you to fight the war though willy-nilly. Because of the confusion in your mind about fighting and not fighting, and the resultant unsteady *Chitta*, the *Samskaras* of the

massacre of the warriors that the war will have wrought at your hands, you will always be in fear of its sinful consequences. That will lead to your downfall and lead you to the *Abyss* and the hell after your death for sure.'

'If you want to avoid all these consequences, surrender your Self unequivocally to the Ishwara, the Lord, who governs His Maya with which He deludes all the Bhootas (beings). That is the way to obtain His Prasada by which you will tide over all your difficulties and sinful actions, and attain to the permanent state of the Parama Shanti i.e. the Brahman.'

The *Lord* further says that 'I have conferred upon you this most secret knowledge (*Jnana*) for your uplift from the phenomenal world, and emancipation from the bonds of the *Prakriti*. You ought to consider it with due respect and decide what is in your best interests. Once you are through with it, you may do and act as you like. You are most beloved to me. Hence I will again recount this *Jnana* to you in brief.'

'Manmana Bhava Madbhakto'

Saying thus, *Lord Shri Krishna* briefly summarizes the discourse of *Gita* in the twin *Shlokas* 18-65 and 66²²⁵.

The *Lord* says that 'Become one who has his mind devoted to *Me*. Prostrate before *Me*. Renounce all the *Dharmas* and the *Adharmas*, and surrender unto *Me*. Do not grieve over your predicament. Heed to my true assurance. I will free you of all the sins. You are my most beloved. You will attain to *Me*.'

Gita Sampradaya

After *Arjuna* was blessed with the 'Divine *Jnana* of *Gita*', the *Lord* establishes the *Sampradayika* (traditional) value of the *Jnana* thus given. In the *Gita Shlokas* 18-67 to 71²²⁶, *He* forbids its transmission to the undeserving.

He says that 'This *Gita Jnana* is the utmost secret. It should not be disclosed before all and sundry. It should not be given to one who does not engage in the *Tapasah*. It should also be not told to those who slander the *Lord* and who are jealous of *Him*.'

'It should only be given to those who are the *Lord's* devotees. One who does so will attain to *Him*. None is as beloved to *Him* as the one who gives this *Jnana* of *Gita* to *His Bhaktas*.'

The *Lord* further says that 'One who recites this sacred and *Dharmya* (religious) *Gita* discourse between *Me* (the *Lord*) and you (*Arjuna*) will be

reckoned by *Me* as one who worships *Me* by the *Jnana-yajna*. Anyone with a faithful heart and not jealous of *Me* (the *Lord*) who listens to this discourse will be freed of all his sins, and attain to the auspicious state of the meritorious and pious persons.’

Arjuna’s Response

When the *Lord* asked him whether he had followed what was said by the *Lord* in the *Gita* discourse²²⁷, *Arjuna* responded²²⁸ by saying that his confusion and doubts due to the *Ajnana* and the *Aviveka* on fighting the war were cleared. He assures the *Lord* that his *Atma-swaroopa*, long forgotten, was again shining forth inside him. He will thenceforth follow upon the *Lord’s* advice and act accordingly. He will fight the war, and not run away from his duties and the appointed *Karma* (*Svakarma*).

Sanjaya’s Great Fortune

Sanjaya who was witnessing the enchanting dialogue between *Lord Shri Krishna* and *Arjuna* was thrilled by it. He was the only witness to the whole episode because Sage *Vyasa* had endowed him with the clairvoyant abilities to witness the happenings at the *Kurukshetra*. The *Gita Shlokas* 18-74 to 78²²⁹ are his reaction to the whole pragmatic episode. These are the concluding *Shlokas* of *Gita* as enshrined by *Maharshi Vyasa* in the *Mahabharata* epic.

He says that ‘I was privy to this ‘Divine Dialogue’ disclosing the supreme secrets of the *Yoga* by *Lord Shri Krishna*. While recapitulating this wonderful and sacred dialogue, I become enthralled and overcome with joy. Remembering the magnificence of the *Swaroopa* of *Lord Shri Krishna* that was revealed by *Him* to *Arjuna*, I am often thrown back into the throes of ceaseless enchantment at its revelation, and my hair stand upon end on my body due to its excitement. I am overjoyed again and again in its memory!’

Classic Utterance of Sanjaya

Gita ends with the classic utterances of *Sanjaya*.²³⁰ That is in reply to the original query of the blind King *Dhritarashtra* who had been enquiring about the happenings at the battlefield of the *Kurukshetra* in the war between his sons - the *Kauravas* and the *Pandavas*.

He says that ‘The side that has *Lord Yogeshwar Shri Krishna* and the valiant archer *Arjuna* will be the victorious one. It has the *Shri* (Goddess *Lakshmi*, bestower of all kinds of wealth), the *Vijaya* (victory), the *Aishvarya* (prosperity and opulence, divine faculties) and the infallible *Niti* (righteousness). This is my firm conviction.’

Summary of *Gita's* Message

We had started with this summary review of the *Upasana* in *Gita* with a view to understand the connectivity and the continuity between its *Upasanas* of the *Karma-yoga*, the *Jnana-yoga*, the *Dhyana-yoga* and the *Bhakti-yoga* as a whole. It is essential for forging ahead with the subject matter of our discussions. It has to be kept in mind while dealing with the topics that will come next throughout this work. The central theme to note is the synthesis of the Paths of the *Yoga* and the *Jnana* that *Gita* has wrought.

From this running review, we find that the 'Yoga of *Gita*' includes the three paths of the *Karmayoga*, the *Bhaktiyoga* and the *Jnanayoga*. Its proof positive is to be seen in the *Gita Shlokas* 18-54 to 56, 65 and 66 because these *Shlokas* can be regarded as the summary of *Gita's* message.

This is also revealed in *Dnyaneshwari*, especially in its deliberation on these *Shlokas* in the 18th *Adhyaya* while narrating the *Kramayoga*. There are certain specific terms that Saint *Dnyaneshwar* has used in his description that relate to the above like the *Chaturtha Bhakti*, *Jnana*, and the fruit of the tree of *Yoga* etc.

On the unitary nature of the 'Yoga of *Gita*', christened as the *Kramayoga* by him, it is seen that there are but a few of the *Mahatmans* who attain their goal of the *Moksha* just upon hearing the *Guru's Upadesha* (sermon, *Guru-vakya*). Such *Adhikarins* of the *Jnana-marga* are rare indeed like *Shukacharya* who could attain to the ultimate *Tattwa* by mere *Atmanatma-viveka*, and without doing any *Karma* in the whole lifetimes. *Gita* is not told for such rare souls but it is for all the ordinary *Sadhakas*.

Therefore, even if in principle, *Gita* has accepted that there are the two paths of the *Jnana* and the *Yoga*, it lays its entire stress upon the *Yoga*.

When we take into account the above coordination and the correlation between the fourfold ways of the *Karma*, the *Jnana*, the *Yoga* and the *Bhakti*, we understand that the *Jnana* that the *Yogis* attain for gaining their objective of the *Paramatman* is no different from that attained by the followers of the *Jnana-marga*.

Further, the attainment of the *Avyabhicharini Bhakti* is an integral part of the *Yoga-marga*, by following the path of the *Karmas*. It is similar to the *Jnana* attained by the *Jnana-yogis*. It is lauded by Saint *Dnyaneshwar* as the 'Fourth *Bhakti*'. It is gained by the *Yoga-marga*. He says that one should do the *Karmas* as advised by the *Lord* and while practising thus, it

should be given support of the *Dhyana-yoga* as detailed in the 6th *Gita* chapter. This method of the *Upasana* leads one most easily to the acquisition of the supreme *Jnana* and the Ultimate *Bhakti*. This is the sum and the substance of the review of the *Upasana* in *Gita* that we have had thus far.

This then is the unified holistic *Upasana-marga* of *Gita*! The various stages of it are what the *Gita* scholars reckon and propound as the *Karma-yoga*, the *Bhakti-yoga*, the *Dhyana-yoga* and the *Jnana-yoga*.

Hence even if we accept these four as distinct for the sake of proposition, we find Saint *Dnyaneshwar* and *Gita* finally setting perceived differences in them at rest by treating them all as parts, and not the whole, of the *Upasana* of *Gita*. The *Gita Shlokas* as above, 18-54 to 56, 65 and 66, also point to this singular fact of *Gita's Upasana* being *Yoga*.

Epilogue

Here we are at the end of the review of the *Upasana* of *Gita*. Now let us turn to the original theme of our discussions. We had found that we had to turn to the 15th *Gita* chapter in the course of our discussions after we discussed the *Trigunamayi Prakriti*. The remainder of the topic of the *Kshetra-Kshetrajna* is yet to be seen by us.

For it we have to look into the secret of the *Ashvattha* Tree from the 15th *Gita Adhyaya*, called the *Purushottama-yoga*. It will take us to the root of the *Prakriti-Purusha* by understanding the *Kshara*, the *Akshara* and the *Uttama Purushas*. The next topic is therefore, the *Jeeva's Swaroopa* from the 15th *Gita* chapter.

BOOK-2
Vishvabhasatmaka Ashvattha
The Jeeva's Swaroopa

ILLUSORY TREE OF UNIVERSE

Viveka and Vairagya

15th Gita Chapter

While discussing the *Jnana* and the *Vijnana*, we have seen the topics of the *Kshetra-Kshetrajna*, the *Prakriti-Purusha* etc. Meanwhile, we delved into the synthetic view of the *Gita's Upasana*. We will now turn to the 15th *Gita* chapter to discuss the remaining portion of the *Kshetra-Kshetrajna* topic. It introduces the notions of the *Kshara*, the *Akshara* and the *Uttama Purushas* that we got briefly acquainted with while dealing with *Gita's Upasana*.

Saint *Dnyaneshwar* says that unless the transient nature of the world is understood, it is difficult to attain the *Vairagya* and the *Jnana*. Even if attained, it will not last long. The *Jnana* is attained after the *Vairagya*. Hence it is essential for the *Mumukshus* to have it. For this purpose, the 15th *Gita* chapter envisages the Tree of the World (*Samsara*). It is depicted with its roots upwards and the expanse of branches, and leaves etc. downwards, like an uprooted tree which dies soon.

Jnana

The *Jnana* in this context means the essence of the *Yoga* and the *Bhakti*. It refers here to the *Avyabhicharini-bhakti*. The *Bhakta* sees no *Bheda* in the world when in that state of *Bhakti*. This *Jnana* can be steadied and becomes mature by cultivating the *Vairagya*.

Ashvattha Tree

The tree of the *Samsara* is called *Ashvattha* in the 15th *Gita* chapter. '*Ashvattha*' can mean a Banyan tree or the *Pippala* tree. It cannot be burnt down by setting fire at its bottom since its roots are in the upward direction, as well as in the downward direction. It occupies everything in this world. It is evergreen. It spreads in all the directions and is expansive. *Gita* has depicted such a tree in its *Shlokas* 15-1 and 2³¹. Its leaves are the *Richas* of the *Vedas*. One who knows it is a knower of the *Vedas*.

Adi Shankaracharya says that for the *Vairagya*, the ephemeral nature of the world has to be understood. This is the *Paroksha Jnana* that leads to

Vairagya. The *Ashvattha* Tree is a metaphor for the world. It is subtler than the Time (*Kala*). The *Avyakta Brahman* is its root with its *Maya*.

Since it the supreme, it is said to be upside down. It is where the *Samsara* originates from. It has its various limbs like the *Gunas*, The *Mahat-tattwa*, the *Buddhi*, the *Indriyas*, the *Pancha-Mahabhootas*, the *Dharma* and the *Adharma*, the *Sukha* and the *Duhkha*, etc. By cutting asunder this tree by the sharp sword of *Jnana*, one attains to the *Atman*.²³² Those who know how to do this are the knowers of the *Vedas*, and not just the rote-learners.

Once done with this tree, one should understand the *Pada* from where one has not to return and from where the *Adi Prakriti* springs up.²³³ The *Parama Pada* is described in the *Gita Shlokas* 15-5 and 6²³⁴. It is the *Parama Dhama* of the *Lord*.

The idea of such a tree is not novel. Its parallels are to be seen in other *Vedic* literature viz. the *Kathopanishada*, the *Mundakopanishada*, the *Mahabharata*, and the *Atharvaveda*, etc.

The simile of the two birds atop a tree from the *Mundaka* is only too famous.²³⁵ It depicts two birds atop a tree, a simile for the *Samsara*. One of the birds is engaged in tasting its fruits, sometimes sweet and sometimes bitter. Hence it goes through the cycles of the *Sukha-Duhkhas*.

All the while, the other bird is seated nonchalantly atop the tree. It does not taste its fruits and as result is not suffering the *Sukha-Duhkhas*. The former bird is the *Jeevatman* engaged in the *Karmas* and savouring their fruits. The other bird is the *Sthitaprajna* that remains aloof from the *Karmas* and as a result is unaffected by the *Samsara*.

Saint *Dnyaneshwar* says that the word '*Ashvattha*' here means ephemeral, and not the Pippala tree. He has linked up this tree to the *Genesis* as follows:

Jnana -> *Ajnana* -> *Mahat-tattwa* -> *Ahankara* -> *Buddhi* -> *Manasa* -> *Chitta* -> *Pancha Mahabhootas* -> *Pancha Tanmatras* -> *Pancha Jnanendriyas* -> *Pancha Karmendriyas* -> Their five objects each.

JEEVA'S SWAROOPA

Saint *Dnyaneshwar* says that once the *Jeevatman* realizes its *Swaroopa*, it does not return to the world of illusions. It is like the salt of grain which when once dissolved in the sea will continue to remain in that state.

Arjuna queries whether the *Jeevatmans* that remain thus united were originally one with the *Swaroopa* or different from it to start with.

Lord Shri Krishna says that the *Jeevatman* stationed in the world is *His Sanatana Amsa*. It attracts the six *Indriyas*, including the *Manasa* and carries them with it while transferring from one body to another.²³⁶

Saint *Dnyaneshwar* clarifies that the *Jeevas* purified by the *Jnanagni* unite with *Him* and do not separate from *Him*. There are two modes of their existence: The *Jeevas* can be different from *Him*, as well as, undistinguished from *Him*.

Looking at the *Jeeva* from the *Aparoksha Jnana* attained as a result of mature *Viveka*, the *Jeevas* and the *Paramatman* are indistinct from each other. Their united undifferentiated nature is primordial. The *Jeeva* never separated from its *Swaroopa*.

However, if looking at it superficially, lacking the said *Jnana* to see beyond the illusory world, the *Ajnanin* differentiates between the *Jeeva* and the *Paramatman*. It is like looking at the waves upon a sea. Superficially, waves look different from the sea but, in fact, they are part of the sea and their unitary nature is primary. The *Sanatana Adwaita* of the *Jeeva* and the *Paramatman* as such remains undisturbed, even during the *Jeeva's* existential state in the world.

*Gita Shloka 15-9*²³⁷, throwing light on the relationship between the *Jeeva* and the *Jagat*, says that the *Jeevatman* adopts the six senses of the ears, the eyes, the skin/sense of touch, tongue/sense of taste, nose/sense of smell, and the *Manasa* to enjoy the various objects of pleasures in the phenomenal world.

Kshetra-Kshetrajna and Chidvilasa

The *Gita Shlokas 15-7 to 9* contain the principles of the *Kshetra-Kshetrajna* in a nutshell. We have seen earlier in Book-3 of '**Inner Secrets Of Rajayoga**' how the *Kshetra* can be subdivided into various entities analytically. Here in the 15th *Gita* chapter, we find the *Lord* subdividing it into just the six *Indriyas* and the working of the *Prakriti*/its *Gunas*.

These *Gita Shlokas* can show the *Sanatana* (primordial) unity between the *Jeeva* and the *Paramatman*, thus reinforcing the *Adwaita-vada* and the *Chidvilasa-vada*. These *Shlokas*, especially the pronouncement of the *Lord* – '*Mamaivamsho jeevaloke jeevabhootah sanatanah*', have been interpreted differently by the various Schools of the *Vedanta* to substantiate their own theories.

However, it may be noted that these *Shlokas* do not logically support the extreme views like the *Kevaladwaita* of *Adi Shankaracharya* or the *Dwaita* of *Madhwacharya*. It is seen to rather support the *Dwaitadwaita-vada* and its likes, like the *Chidvilasavada*.

Being engulfed in its own *Maya* on assuming the bodily form, the *Jeeva* becomes limited in nature due to the *Ajnana* by accepting that the body is him. Getting thus involved with the *Prakriti*, the *Jeeva* undergoes cycles of *Karma*, *Janma-Mrityu* and *Sukha-Duhkhas* etc.

This happens in the phenomenal world (*Jeevaloka*) where the *Jeeva* makes *Chetan* the *Jada* matter to assume its form and functions. The entire phenomenon of becoming the *Jeeva*, assuming the *Jada* to form the body, its *Ajnana* and presumed distinct entity from the *Swaroopa*, is the act of Creation i.e. the coming into existence of the *Jeevaloka* (*Samsara*). The *Jeeva*, all the while, does not lose its *Swaroopa*. So even if the *Jeeva* appears to be separate from the *Paramatman*, it is not so.

The Atma-tattwa

About the relationship between the *Atma-tattwa* and the *Deha* (body) of the *Jeeva*, *Gita* says that the *Ajnanin* does not see the real *Swaroopa* of the *Jeeva* that undergoes the cycles of being in a body, leaving it, enjoying the sensory pleasures and identifying with the action of the *Trigunas*. But the *Jnanin* and the *Yogis* see it clearly.²³⁸

It may be noted that the *Gita Shlokas* 15-7 to 9 had propounded the *Kshetra's* dimensions. Its *Shlokas* 15-10 and 11 now add the further dimension of the *Kshetrajna Atman* to it. These last two *Shlokas* are revelatory of the *Swaroopa* of the *Jeevatman* and its *Sanatana* state.

The *Lord* says that this real *Swaroopa* of the *Jeevatman* cannot be recognized unless one is able to get rid of the *Ahankara*. For understanding it, *Gita* cites a few more *Vibhootis* of the *Paramatman* in the world of phenomenon in its *Shlokas* 15-12 to 14. It means that the *Paramatman* is at the base of the universal phenomenon. The *Vibhootis* narrated from time to time are just as an example. In the 10th *Gita* chapter, *Lord Shri Krishna* has amply clarified that there is no end to *His Vibhootis* and *He* is, in fact, pervading the entire world with just a fraction of *His Self*.

These are the *Teja* in the *Soorya* (Sun), the *Moon* and the *Agni* (sacred Fire)²³⁹, The *Ojasa* that upholds the *Jagat* of the *Bhootas* (beings) by entering into the *Prithvi*, the *Soma* that becomes the *Rasa* (the essence) to nurture the medicinal plants (*Aushadhi*), and the *Vaishvanara Agni* (held

in the *Jathara* – stomach) that unites with the *Prana* and the *Apana* to digest the food of all the four types. The four types of food are the *Bhakshya* (ordinary food that is eaten), the *Bhojya* (special food items, sweats etc.), the *Lehya* (baked food) and the *Choshya* (food that is to be sucked).

Thus, it is pointed out that the *Paramatman* is at the base of the world phenomenon and *He* pervades it all by just an *Amsha*; and the *Jeeva* is the *Sanatana Amsha* of the *Paramatman*. This is revelatory of the *Swaroopa* of the *Jeeva* and the *Jagat*, at the same time.

SWAROOPA OF PARAMATMAN

The *Gita Shloka* 15-15²⁴⁰ reveals the nature of the *Paramatman* in the world. The *Paramatman* pervades everywhere. It appears especially in the *Hridayakasha* (the *Adhyatmika Hridaya*, as explained in the Glossary) of the beings. The beings' memory of *Him*, their forgetting about *Him* and their own *Swaroopa* are both because of *Him*.

He is the *One* that is to be known from the studies of the *Vedas*. *He Himself* is at the base of the world which was created through the *Vedas*.

He is the knower of the *Vedanta* i.e. where the *Vedas* lead one to. Thus, the knowledge of *Him* to the *Jnanin* comes because of *Him*. Saint *Dnyaneshwar* says that the camphor burns, leaving no trace behind. Similarly, the *Ajnana* of the *Jeeva* is destroyed by the *Jnana* and then, it, too, vanishes.

The state that then results is the *Paramatman*. It is the state in which neither the *Shrutis*' '*Neti, Neti*' prevail, nor their opposite postulation. It is the '*State beyond all states*', '*No State beyond no states*'! It is known as the *Niranjana* (stainless) state, one without any trace of the *Upadhi*.

Kshara –Akshara- Uttama Purushas

To describe the phenomenal world with reference to *His Swaroopa*, the *Lord* starts another discourse, popularly known as that of the three *Purushas* related to the phenomenon. It has some parallel in the *Mundaka Upanishad* fable that we had seen a while ago, of the '*Dva suparna sayuja sakhaya*'.

Lord Shri Krishna says in the *Gita Shlokas* 15-16 to 18²⁴¹ that in the world, there are two *Purushas*, known as the *Kshara* and the *Akshara Purushas*. All the *Bhootas* are the *Kshara Purusha*; and the *Kootastha* is the *Akshara*

Purusha. The *Koota* is the *Hridayakasha*; and *Kootastha* means the *One* who stays there.

The *Uttama Purusha* is distinct from them which is known as the *Paramatman*. It enters the three *Lokas* and gives succour to all the beings. It is the *Avyaya Ishwara*. Because it is beyond the *Kshara Purusha*, and superior (*Uttama*) to the *Akshara Purusha*, it is known as the *Purushottama* in the world, as well as, in the *Vedas*.

Review of Subjects

We are now almost at the end of the 15th *Gita chapter*. Its object is seen to be shedding light upon the *Parama-tattwa*, the *Parama Pada*, and the *Lord's Parama Dhama*, by the grand simile of the *Ashwattha* Tree. *Lord Shri Krishna* has reiterated the paramount importance of gaining the *Atmanatma-viveka* that leads to the state of the *Vairagya*, albeit in a different context of delineating the *Swaroop* of the *Jeeva* and the *Paramatman*.

Yoga

Let us recapitulate in brief some of the important matters dealt with till now to link up them up.

The initial practice of the *Patanjala-yoga* begins with the *Yama-Niyama-Asana*. For perfecting the *Yama-Niyamas*, one has to cultivate the virtues, acquire the *Daivi Sampada* and renounce the *Asuri* tendencies altogether.

The *Asana* is essential for steadiness of the mind, body and the *Chitta* in the *Yogic* practice without which the *Yoga-sadhana* cannot be done with success. The *Gita Shloka* '*Sthiramasanamamatmanah*' (6-11) points to it, in common with the *Patanjala-yoga-sootra* '*Sthirasukhamasanam*' (2-46). These disclose the importance of both, the bodily posture, as well as, the attitude of the mind/*Chitta*.

Once the *Asana* is assumed, one has to concentrate the mind and controlling the *Chitta* and the *Indriyas*, should practise the *Yoga* (*Yogabhyasa*) for the purification of the *Antahkarana*.²⁴²

Necessary instructions for the stability of the body for the *Yoga* practice have been given vide the *Gita Shloka* 6-13²⁴³. The standard of practice for the steadiness of the mind is contained in the *Gita Shloka* 6-14²⁴⁴. It indicates the six aspects for achieving it: 1. Peaceful *Antahkarana* 2. Fearlessness 3. *Brahmacharya-vrata* 4. Steadying the mind upon the *Paramatman* 5. Surrender to the *Paramatman* and 6. Control of the mind.

In the sixth *Gita* chapter, the attitude and behaviour of the *Yoga Sadhaka* is detailed. It also mentions the traits and various virtues necessary to be cultivated by him. Accordingly, the same are as follows that are closely related to the mind's make-up, the *Asana*, and the stages of the *Pratyahara* and the *Pranayama* of the *Yoga Ashtangas*.

1. Doing the *Karmas* without expecting their fruits
2. *Nishkama Karma* i.e. renouncing of the *Sankalpas*
3. Vigilance about uplift off the self
4. Steadiness of the *Antahkarana* in spite of the experience of the opposites (*Dvandvas*, like the *Sukha* and the *Duhkha*, etc.)
5. Acquisition and perfection of the *Jnana* and the *Vijnana*
- 6 & 7. Being free of the *Vikaras* and the *Desires* (*Vasanas*)
8. *Aparigraha*
9. Remaining in solitude and in constant meditation upon the *Paramatman*
10. Control of the mind
11. *Yuktahara* and *Yukta Vihara*, and attitude and behaviour suiting these, regulated sleep, wakefulness, and functioning of the *Indriyas*
12. Control of the *Chitta*
13. Being beyond the pail of the *Duhkhas*
14. Enthusiasm of the *Chitta* (*Anirvinna Chetasah*)
15. *Pratyahara* i.e. Perfect renunciation of the desires that arise from the *Sankalpas* and control of the *Indriyas* by the mind so as to withdraw them from their objects of pleasures²⁴⁵
16. *Buddhi* endowed with courage
17. Meditation upon the *Paramatman* and none other
18. Complete peace of mind
19. Steadying in the *Sattvaguna* by fully conquering the *Tamoguna* and the *Rajoguna* while assuming the *Asana*
20. Sinless state of mind
21. Realizing that all the *Bhootas* (beings) are none but the *Paramatman*
22. Continuity of *Yogabhyasa* and
23. Being full of the *Shraddha*.

The perfection of the middle stages of the *Yoga* i.e. the *Pratyahara* and the *Pranayama* facilitates the entry of the *Yoga Sadhaka* into the forward stages of the *Dharana-Dhyana* and the *Samadhi*. It may be noted that although the various stages of the *Yoga* from the *Yama-Niyamas* to the *Samadhi* have been described separately for the sake of understanding and analysis, each of them is closely related to and interlaces with the rest of them. Hence the practice of the *Yoga* has to be done keeping in mind their deeper interactions and inter-relations.

The method of the *Yoga* prescribed by *Lord Shri Krishna* in *Gita* is in accordance with the above aspects; and it is fully capable of attaining its objective. It is the standard measure of the *Sadhana* for the *Yoga Sadhakas*. Hence from its outset, the *Lord* mentions and lays emphasis on the *Dharana* and the *Dhyana*, being equally important to the beginners, as well as, the advanced *Sadhakas* since it narrates certain stages in common with the *Samadhi* in its description.²⁴⁶

Importance of Atmanatma-viveka and Jnana-Vijnana

After detailing the preparation for the *Yama-Niyamas*, the topics of the *Asana* and the *Pratyahara* were taken up. The *Daivi* and the *Asuri Sampadas* were taken up next as an adjunct, with the characteristics of *Amanitvam* etc. from the 13th *Gita* chapter. Next, we turned to the topic of the *Kshetra-Kshetrajna*, *Prakriti-Purusha*, *Anatman-Atman* and *Ashvattha Vriksha* simile etc. for the related *Jnana-Vijnana*.

Simultaneously, to reinforce the *Viveka* by understanding it in the context of the *Trigunas* components of the *Prakriti*, the differentiation of the *Yajnas*, the *Danam* and the *Tapasah* etc. as per the three *Gunas* was taken up.

Thus, we are now dealing with the facet of the equanimous outlook towards all the beings (*Bhootas*) – ‘*Atmaupamyena sarvatra samam pashyati ...*’ to stabilize the mind in the initial stage of the *Asana*.

The readers would be aware of the importance of this *Atmanatma-viveka* and its *Jnana-Vijnana* for the *Pratyahara* stage. This *Jnana-Vijnana* should not remain just at the level of thinking and mere understanding. It should be practised and imbibed into the psyche and the actions as well.

To that end, while understanding the play of the *Trigunas*, we have simultaneously gone into the details, especially of the *Yajnas*, the *Danam* and the *Tapasah*, to understand how to avoid the *Karmas* of the *Rajasika* and the *Tamasika* types, and to follow the *Karmas* with the predominant *Sattva-guna* component.

The Purushottama and Jnana-Vijnana

In the light of the *Jnana-Vijnana*, we naturally arrived at the concept of the *Purushottama*, so essential for the *Upasana* and understanding of *Gita-Dnyaneshwari*. It is in the context of the basic *Gita* concept of *Ishwara-pranidhana* that we will be carrying forward, under the kind leadership of Saint *Dnyaneshwar* and guided by *Lord Shri Krishna*, this process of in-depth understanding of the *Karmas* to reach our goal of the *Parama Pada* that is higher than the highest of the roots of the ‘Great *Ashvattha Tree*’ of the *Samsara*.

Shankara Bhashya and Gita Shlokas 15-16 to 18

For our objective, let us first review what *Shrimat Adi Shankaracharya* has to say on the *Gita Shlokas* 15-16 to 18, cited earlier:

‘The *Lord* has detailed in the four *Gita Shlokas* of the 15th *Gita* chapter – ‘*Yadadityagatam tejam ...*’ - certain special *Vibhootis* of the *Ishwara* i.e.

His forms in relation to the *Prakriti* in this phenomenal world; and *He* has started to define the *Swaroop* of the *Paramatman*, without the adjunct of the *Prakriti*, from the *Gita Shlokas* - ‘*Dvavimau purushau loke ...*’ to summarize the concepts of the *Atman* and the *Anatman* of the preceding and the coming chapters.’

‘The infinitude of the *Jeevas* is classified into just the two categories of the *Kshara* and the *Akshara Purushas*. The *Kshara Purusha* is transient. Its opposite, the *Akshara Purusha*, is the *Maya-shakti* of the *Ishwara*. It is the seed of the *Kshara Purusha*. It is at the root of the existence, and the *Samskaras* of the desires, and the *Karmas* etc. of the infinite *Jeevas*.’

‘All the *Bhootas* are the *Vikaras* of the *Prakriti* (q.v. *Kshetra*, chapter 13, *Gita*) are the *Kshara Purusha*.’

‘The *Kootastha* i.e. stationed like a *Kootarashi* (heap of grains); or stationed in the *Koota* i.e. the *Maya* of which the chief attributes are deceit, trickery, fancifulness and pretensions; is the seed of the *Samsara*. It is indestructible and hence called the ‘*Akshara*’.’

‘Yet there is another and the best (*Uttama*, *Utkrishta*) amongst the *Purushas* that is contradistinctive to the *Kshara* and the *Akshara Purushas*, and is unassociated with them both, being the *Nitya* (permanent), the *Shuddha* (pure, unalloyed), the *Buddha* (Knower, Cognoscenti), and the *Mukta* (not bound by the *Prakriti* or anything). That *Purusha*, different and distinct from the other two *Purushas*, is known as the *Paramatman*.’

‘*He* is the *Ishwara* that is beyond the *Atman* that is related to the individual bodies etc. and it is the *Atman* of all the *Jeevas*. It is called the *Pratyakchetana* by the *Shastras*. Because of its distinct nature as described here, it is called the *Paramatman* (*Parama*+*Atman*).’

‘It is qualified especially as follows: It upholds, just by its *Satta* inherent to its *Swaroop*, the three *Lokas* - the *Prithvi*, the *Antariksha* (space between the *Prithvi* and the *Svarga*) and the *Svarga* – by entering into them with its force of its *Chaitanya Shakti*. It is permanent and never destroyed. It is named ‘*Narayana*’ (base or repository of the ‘*Nara*’ – beings). It is the *Sarvajna Ishwara*, and governs everyone and everything.’

‘This said *Ishwara* is named especially as the *Purushottama* because the *Lord’s Swaroop* is unsurpassed, unique and unrivalled. It is beyond the *Kshara-bhava* and the *Lord* is stationed in it by transgressing the *Ashvattha Vriksha* of the *Samsara* pervaded by the *Maya*. *He* is far too superior to the seed of the *Samsara* (*Moola Prakriti*). Thus, being far

superior to the *Kshara* and the *Akshara Purushas*, *He* is known in the *Lokas*, as well as, in the *Vedas*, by the famous name of the *Purushottama*. *His Bhaktas* also know *Him* by this name and the poets praise *Him* by it. It is thus evident that the *Lord*, or '*Narayana*', is calling *Himself* by the name *Purushottama* in the 15th *Gita* chapter.'

Saint Dnyaneshwar On Purusha

Saint *Dnyaneshwar* synthesizes the different descriptions of the entity that is everything from the *Mahat-tattwa* to a grass leaf, small and big; whatever comes within the purview of the mind and the intellect; which is made from the *Pancha-mahabhootas*, that has name (*Nama*) and form (*Roopa*); which is coined in the mint of the *Trigunas*; which is the gold from which the shapes of all the beings are made; which is the wealth that the Time (*Kala*) stakes in its gambling; which is amenable only to the *Ajnana*; which is created and destroyed with every passing moment; which is the body (*Sharira*) of the Creation in this forest of illusion that this world is.

He says that the same entity had been described earlier in the context of the *Prakriti* by its eightfold (*Ashtadha*) constituents (in the *Gita Shloka* 7-4), and as the *Kshetra* with its thirty-six (or twenty-five) ingredients (the *Gita Shlokas* 13-5 and 6). The same is now being described in this 15th *Gita* chapter by the simile of the *Ashvattha* Tree. It all is none other than the Primordial *Chaitanya* that has taken upon itself this illusory form of the *Samsara* of its own volition.

How this happens is explained by Saint *Dnyaneshwar* by the fable of the lion which jumps into the well on identifying its reflection in the well-water as being another challenging roaring lion. Like-wise the *Chaitanya*, by illusion, identifies itself with its *Sakara* reflection in the *Prakriti* of its own Creation, and displays this state of the *Dwaita* of the world in place of its primordial state of the *Adwaita*. Like someone who sees a bed in dream and goes to sleep upon it, the *Atman* in the *Samsara* dreams itself as being the *Deha* (body) and goes to sleep the deep sleep of forgetfulness of its own *Swaroopa*. The One which thus identifies itself as the body, and becomes happy or miserable by association with it, is the *Kshara Purusha*.

The *Akshara Purusha* is stationed between the *Kshara* and the *Uttama Purushas*. Like the Mount Meru that is in the three *Lokas* but not exclusively in any one of them, this *Akshara Purusha* is not amenable to either the *Jnana*, or the *Ajnana*.

It does not identify itself either with the *Samsara* (worldliness), or the *Brahman*. This state of pure nescience is the *Akshara Purusha*. In it, the states of the *Kshara* and the *Uttama* (the *Chaitanya*) merge. The *Prakriti-Purusha* and the *Kshetra-Kshetrajna*, in fact, the whole world is rooted in it. It is the cause of the *Jeeva's* existential state. The *Chaitanya* in association with the *Maya* is the *Akshara Purusha*.

The *Avyakta* i.e. the *Prakriti* gives rise to the two states of *Ajnana* i.e. the *Jagrita* and the *Svapna*. They merge into it resulting in the state of the *Ajnanaghana Sushupti* (Deep slumber of the *Ajnana*). Then only the *Ajnana* remains.

When the *Ajnana*, too, merges into the *Jnana* like the fire burning the wood extinguishes, the *Jnana*, too, vanishes into the stateless state. What remains is the resultant *Sakshatkara* of the *Atman*, or what is otherwise called as the *Brahma-bhava*. This state is the existence of the *Jnata* and the *Jnatritva* without the *Jnana*. It is known as the *Purushottama*. It is other than the *Kshara* and the *Akshara* states of the *Purusha*. It is their essence and far, too, superior to them both.

It is where there is neither the *Dwaita*, nor the *Adwaita*, and hence neither the consciousness, nor the lack of it. In that state, even the experiential state, and that of the *Sakshatkara* of the *Atman*, cannot have any place. Whatever that state is, is known as the *Purushottama* aka the *Paramatman*.

One can think of *Him* only when separate from *Him*, until the state of the *Jeeva* remains. After merging into *Him*, it is not possible to think of *Him*. The *Vedas*, standing upon the banks of the *Viveka*, can only talk about *Him* like a man standing upon the banks of a river can about seeing a man drowned. They alone talk of the *Para* and the *Apara Brahman*, or the *Kshara*, the *Akshara* and the *Uttama Purushas*. That is why they can classify the *Kshara* and the *Akshara Purushas* associated with the *Upadhi*, and the *Uttama Purusha* as beyond the two and having the *Swaroop* of the *Atman*.

It is where the word does not reach. Utter nescience is its consciousness. Without becoming or coming into existence of the *Kshara*, the *Akshara*, the *Jeeva*, or the *Shiva*, it exists. The *Soham* state dissolves in it, without even leaving a trace. That state is truly indescribable and is the *Parama Pada*, or the *Uttama Purusha* i.e. the *Paramatman*.

It is the Light without the light. It is the regulator, even in the absence of the things to regulate. Empty space is its characteristics, filled by it. It is

the Sound (*Dhvani*) of the Sound, and the Sensor of the senses. It is the *Swaroopa* of the *Ananda* that enjoys its own *Ananda*. It is the repository of the repositories of everything, and nothing. It is the *Sukha* of the *Sukha*, the *Teja* of the *Teja*. It is the limit of the *Poorna*.

When the world exists, it is the *Avyaya*. It dissolves the world into itself, without being affected in any sense. It becomes the world without assuming any form in it. It is forever the *Avyaya* and equanimous to everything. It is the *Paramatman* as said earlier which is self-illuminated. There is none like *Him*. It is the *Adwaya* and without any *Upadhi*. The Lord finally asserts that He Himself is the *Purushottama*, aka the *Ishwara*, or the *Paramatman*.

Topmost Secret of *Upasana*

The Lord has expressed vividly His highest *Swaroopa* thus in the 15th *Gita* chapter. The *Gita Shloka* 15-18 says that *Uttama Purusha* is the Lord Himself. His *Swaroopa* as the *Vishvatman* is clear from the related narration. But the transcendent *Swaroopa* beyond it which is the *Avyaya* beyond the *Avyaya*, the *Avinasha* and the primordial state of His, has been fully reflected in the overall description by the Lord here.

He has clarified once forever that the *Uttama Purusha*, the *Parama Tattwa*, the *Paramatman*, the *Parama Dhama*, the *Parama Pada* and the *Ishwara* - the singular entity, called by these various names is none other than *Himself*.

As He says in the *Gita Shloka* 15-19²⁴⁷ and 20, such real way to worship Him (the Secret of *Upasana*) is to understand perfectly without doubt that He is the *Purushottama* as detailed here; and knowing this *Jnana* and the *Vijnana*, one should worship Him in every *Bhava* (mood, state) that one is privy to.

The Lord reiterates²⁴⁸ that the most secret *Shastra* has now thus been narrated. The man who imbibes it well into his heart is the one who is really endowed with the *Prajna* to know what is the best way to realize the *Paramatman*. He is the *Sarvajna* who attains his ultimate goal of the *Mukti*.

In the context of this declaration of the topmost secret of the *Upasana*, our attention is naturally drawn to similarly very important *Shlokas* of *Gita* that we had noticed earlier while understanding the ‘Chapter-wise Essence of *Upasana* of *Gita*’. They are *Shlokas* 18-65 and 9-34. (q.v.)

The essence of the said two *Shlokas* - ‘*Manmana bhava madbhakto .. pratijane priyosi me*’ (18-65); and ‘*Manmana bhava madbhakto ... matparayanah*’ (19-34); - is reiterated by *Lord Shri Krishna* in the *Gita Shloka* 15-19 – ‘*Yo mameva Sarvabhavena bharata*’; - ‘*I am the Purushottama. Worship Me with all your faculties of the body, mind, the Chitta, giving the Antahkarana to Me and merging your Ahankara into me*’.

This triad of the *Gita Shlokas* is the icon of the maximal worship (Highest form of the *Upasana*) of *Gita*. It manifests the elements of worshipping the *Lord* by every faculty at the disposal of the *Bhakta*, keeping the mind and the *Chitta* engaged unto *Him*, to offer and surrender oneself to *Him*, to perform the *Yajnas* for *Him* without expecting the fruits, to be devoted to *Him* and to become one with *Him* knowing that *He* is the *Uttama Purusha*.

It is expressly clear from these utterances of *Lord Shri Krishna* that the *Yoga* of *Gita* is devotion to the *Lord*, the *Ishwara-pranidhana* being its central theme. The *Upasana* of the albeit *Nirakara Paramatman* is to be done by supporting it with the *Ishwara-pranidhana* of the *Sakara* form of the *Ishwara*, like one of those described in the *Shastras*, or the *Vibhootis* narrated in *Gita* and elsewhere. It is also amply clarified in the 12th *Gita* chapter that the worship of the *Nirguna Nirakara* is rather impossible for human beings, and even if possible for someone, it is fraught with great difficulties.

When the above-said three *Gita Shlokas*, 9-34, 15-20 and 18-65 (q.v.) are all considered together in this context of the *Ishwara-pranidhana*, the real secret of the *Upasana* of *Gita* becomes abundantly clear to everyone, including the *Jijnasus* and the *Mumukshus*.

The Context of Secret

The *Lord* also positively states that *He* is going to narrate, or *He* has already told the great secret of the *Upasana* of *Gita*, as approved by *Him*, either immediately before or after, or at the beginning of the chapter where we find these three *Gita Shlokas*.

This would then set at rest the all-too-vexing question of the Pundits as to which is the Path *Gita* shows as the ideal for the *Sadhakas*.

This is the exclusive *Yoga-rahasya* of *Gita* that its *Yoga* attunes to the *Bhakti* element in its compass of *Sadhana*. The other derivatives are the *Jnana* of the *Swaroop* of the *Paramatman*, whose *Ishwara-pranidhana* it

recommends; and the *Karma* that is an integral part of human existence and everything one ever does is nothing other than the *Karma*. Hence, they both find their own place in the scheme of the worship of *Gita*, for it to be the perfect Pathway to God-realization.

The *Karma* component is ingrained in the ‘*Yoga of Gita*’ in the context of what we call the *Nishkama Karma* for the sake of the *Ishwara*, without expectation of its fruits, and surrendering all the *Karmas* with their fruits to *Him*, the *Lord* of everything, mundane and *Chetan*, the *Purushottama*, the *Paramatman*.

The *Shlokas* we have alluded to above as referencing to the secret of *Gita* are as follows:

The ninth *Gita* chapter starts with the declaration of the *Lord* that²⁴⁹ ‘I will now be narrating the most secret *Jnana* with the *Vijnana*, to you who is free of jealousy towards *Me*. It will free you from the world and enable you to attain to the state of the *Moksha*.’

Next *Lord Shri Krishna* says that²⁵⁰ ‘This *Jnana* that I am about to bestow upon you is the King of all the *Vidyas*, the Master of all the secrets, auspicious, the best, experiential, in tune with the *Dharma-shastra*, easy to follow, and *Avyaya* – never diminishing, attenuating, or fragmenting.

Eighteenth *Gita* Chapter and *Upasana Rahasya*

The same holds true about the *Gita Shloka* 18-65 (q.v.). In the preceding *Gita Shloka* 18-64²⁵¹, the *Lord* says that: ‘O *Arjuna*! Listen again to the most secret *Jnana*. You are beloved to *Me* and hence I am telling this to you in your greater interests.’

We had observed the same thing in the context of the fifteenth *Gita* chapter’s *Shlokas* 15-19 and 20²⁵².

The *Lord* further says that²⁵³ ‘Renouncing all the *Dharmas*, surrender to *Me* alone in the *Adwaita-bhava*. I will free you of all the sins. Do not grieve over your predicament.’

In the eighteenth *Gita* chapter, let us observe what *Lord Shri Krishna* says while disclosing this topmost secret of *Gita*’s *Upasana* of *Yoga*.

1. *Gita Shloka* 18-54²⁵⁴: ‘The *Yogi* who has attained the capability of the *Brahma-bhava* does not grieve for the worldly experiences and does not desire anything from the world of sensory pleasures. He is equanimous

towards all the *Bhootas* and attains the highest *Bhakti*, called the *Jnana-bhakti*.’

2. *Gita Shloka* 18-55²⁵⁵: ‘Adopting this *Sahaja Bhakti* (*Jnana-bhakti*), he knows *My Swaroopa* and merges into *Me*.’

3. *Gita Shloka* 18-56²⁵⁶: ‘The *Yogi* does the *Karmas* with his *Buddhi*, body, mind and speech devoted to *Me*. He attains the *Parama Pada* with *My* blessing.’

4. *Gita Shloka* 18-57²⁵⁷: ‘Become attuned to the *Atmanatma-viveka*. Surrender all the *Karmas* you do unto *Me*. Be devoted to *Me*. Adopting the *Buddhi-yoga*, unite your *Chitta* with *Me* forever.’

5. *Gita Shloka* 18-58²⁵⁸: When you unite your *Chitta* with *Me*, you will overcome the *Ajnana* that is the cause of the *Samsara*. But if you do not surrender your *Ahankara* unto *Me*, and ignore *My* utterances, you will meet with doom. You will not be able to attain the *Paramartha*.’

6. *Gita Shloka* 18-61 and 62²⁵⁹: ‘O *Arjuna*! The *Ishwara* creates illusion of the world because of *His Maya* for all the beings that are embodied. *He* is stationed at the heart of everyone. Surrender to *Him* with all your faculties. You will attain the *Parama Shanti* and the *Parama Pada* by *His Grace*.’

Finally, the *Lord* impresses upon *Arjuna* in *Gita Shloka* 18-63²⁶⁰ that *He* has thus disclosed the *Gita-rahasya* (the topmost secret of *Gita*) as above. *He* gives him the choice to think over it and act according to his own conscience and considered decision, about making the war or deserting it.

However, in spite of repeatedly telling the substance of *His* discourse and teaching of the real way to *Paramartha*, the *Lord* still again repeats it in nutshell for the benefit of everyone, apart from *Arjuna* in the two *Gita Shlokas*, 18-65 and 66 – ‘*Manmana bhava ...*’; and ‘*Sarvadharmanparityajya ...*’.

Secrets of *Yoga Sampradaya*

The review of the topmost secret of *Gita's Yoga* and its incidental philosophy has been taken by us in the above discussion. While at it in the 18th *Gita* chapter, we come across the *Sampradaya* (setting of traditions) of the ‘*Yoga of Gita*’ as laid down by the *Lord*. The *Gita Shlokas* that set it down are as follows:

1. *Gita Shloka* 18-67²⁶¹: ‘Do not reveal this secret *Jnana* to anyone who does not practise the *Tapasah*. Also, never tell it to one who is not *My Bhakta*, or slanders *Me*, or is jealous of *Me*.’
2. *Gita Shloka* 18-68²⁶²: ‘The person who, while worshipping *Me* with the *Parama Bhakti* and loving *Me*, narrates this topmost secret *Gita-shastra* to *My Bhaktas*, will no doubt attain to me.’
3. *Gita Shloka* 18-69²⁶³: ‘There is none who does anything liked most by *Me* than him in the world. He is *My* dearest *Bhakta*.’
4. *Gita Shloka* 18-70 and 71²⁶⁴: ‘I deem it that anyone who studies this *Dharmika* (holy, about religiousness and duties) dialogue between us will be doing *My Poojanam* with the *Jnanayajna*. Moreover, anyone, full of the *Shraddha* and free of jealousy, recites or even listens to this discourse, will be freed of all sins, and attain to the *Uttama* (best) *Loka* reserved for the most pious.’

Purushottama-yoga

After this discussion, let us turn to what *Shrimat Adi Shankaracharya* says on the twin *Shlokas* – ‘*Mamevamasammoodho ...*’ and ‘*Iti guhyatamam shastram ...*’ (18-19 and 20, *Gita*):

‘After *Gita* sheds light upon the *Tattwa* of the *Uttama Purusha*, it narrates the fruit of knowing it. Anyone, devoid of the *Ajnana* who knows the *Purushottama Ishwara* (as designated in the preceding *Shlokas*), and that *I am Him*, is a as the *Sarvajna*. He worships *Me* in all the *Bhootas* as the *Atman* in every respect.’

About the nature of the *Ishwara-tattwa* depicted in this 15th *Gita* chapter, the *Acharya* says that: ‘It is the topmost secret. *Gita* is a *Shastra*, most superior. Its core i.e. secret is narrated briefly in its 15th chapter. Not only that! The *Lord* has reached the climax in revealing it. (q.v. ‘*Yastam veda sa vedavit*’ and ‘*Vedaishcha sarvairahameva vedyah*’.)’

‘Hence the *Lord* advises *Arjuna* that he has been privy to this narration of the topmost secret that endows a person with maximal *Vyavasayatmika Buddhi*. One who knows and practises it will attain to the goal of life i.e. the *Shreyasa*. This achievement is not possible for followers of any other *Shastra*.’

Whatever is worth knowing is learnt by knowing this elemental principle of the *Ishwara Tattwa*. Only by it alone, the *Shreya* of everything is attained. Hence the *Lord* says that all the *Karmas* are fructified by it alone

(q.v. ‘*Sarvam karmakhilam partha jnane parisamapyate*’-4-33, *Gita*). *Manu* also says similarly (‘*Etaddhi janmasamagryam brahmanasya visheshatah*’ and ‘*Prapyantatkritakrityo hi dvijo bhavati nanyatha*’). Hence the *Lord* tells *Arjuna* that his life is fulfilled on getting this sacred and secret knowledge directly from *Him*, the *Ishwara*.

Thus, by saying that the 15th chapter of *Gita* has revealed the topmost secret of the *Shastras* in a nutshell, the *Acharya* hints that the discourse of the *Lord* has come to an end. Therefore, the purpose of the remaining three chapters of *Gita* viz. the 16th, the 17th and the 18th is of a supplementary nature. Saint *Dnyaneshwar*, too, has indicated the same and said that the *Jnana-kanda* closes with the end of the 15th *Gita* chapter.

The revelation in *Gita* is of the various streams of *Upasana*, culminating in the self-same state which is known as the *Ananya-bhakti*, the *Jnana-bhakti*, the Fourth *Bhakti* (in relation to the four categories of *Bhaktas* – the *Arta*, the *Artharthi* etc.). *Gita* is the *Mantra Rahasya* that reveals the *Atman* and manifests it in the heart of the *Sadhakas*. It is not the ivory-tower scholastic philosophy but the weapon of the *Akshara Mantras* to conquer the *Samsara*. *Arjuna* felt very satisfied by the *Lord*’s summation of the *Jnana* that was given to him thus.

Jnana and Karma

The *Lord* has surmised that the *Jnanin* has no duties, no *Karmas* to do, and no fruits of them to experience. All the *Karmas* end up with the *Jnana*. The subject of the *Jnana* and the *Karma*, and their respective *Paths* (*Nishtthas*) was earlier reflected in the 2nd, the 3rd, the 4th and the 5th *Gita* chapters. In this context, we may refer to the *Gita Shloka* ‘*Sarva Karmakhilam ... jnane parisamapyate*’, (4-33, *Gita*).

This cited *Shloka* connects the *Karma* and the *Jnana*. The *Jnana-yajna* is superior to all other *Yajnas*; and the *Karmas* end up in the *Jnana*. Once one attains their maximum fruit i.e. the attainment to the *Paramatman*, no liability or human bondage to the world, or the *Prakriti*, remains. Once that is attained, the *Sanchita Karmas*, along with the *Prarabdha* and the *Kriyamana Karmas*, are extinguished, losing their force. The *Sadhaka* becomes the *Siddha*. He attains the *Naishkarmya-siddhi*. With reaching the goal of the *Parama Pada*, the *Parama Tattwa*, the *Paramatman*, the *Karma* becomes purposeless and withdraws into its shell of the *Prakriti*.

Karma and Sannyasa

Gita Rahasya of Lokamanya Tilak

In *Gita Rahasya*, the revered patriot scholar late *Shri Lokamanya Tilak* has discussed in great details the topics of the *Karmayoga* and the *Sannyasa-marga*. The subject of *Gita*, according to him, is the *Karmayoga-shastra*.

The various subjects he has touched upon in it are: The way to deal with the worldly matters to attain the *Moksha*; Necessity of doing the *Jnanottara Karmas* (*Karmas* after attaining the *Jnana*); Necessity of the *Sannyasashrama* for attaining the *Jnana*; Whether the postulations of *Shrimat Adi Shankaracharya* of the *Sannyasa-marga* being superior and necessary for *Moksha* are right; The *Sampradaya* of *Gita* – whether it is the *Smarta* i.e. *Sannyasa*, or the *Bhagavata* (believers in doing the *Karmas* lifelong); The *Prasthanatrayi* of the *Upanishads*, *Gita* and the *Brahma-sootras* is self-contained wisdom of the *Vedanta* and the *Tattwa-jnana*; Attainment of the *Moksha* by continuing to do the *Karmas* after attaining the *Brahma-jnana*, or the *Atma-jnana*; etc. These are some of the important topics discussed in *Gita Rahasya*.

Adi Shankaracharya On Sannyasa

The enquiry of *Gita Rahasya* behind its opposition to the *Sannyasa* School of *Adi Shankaracharya* is basically twofold: 1. Whether the *Sadhaka* should accept the *Sannyasashrama* as his objective; and 2. Whether the *Brahma-jnanin*, after attaining the *Jnana*, should continue to do the *Karmas*, or accept the *Sannyasashrama* till he attains the *Moksha*.

It can be said that the total renunciation of the *Karmas* is not possible. The functions i.e. the *Karmas* of the *Jeeva* would continue till the body is alive. Hence the *Sannyasa* to the *Sannyasa-margis* would mean doing only the necessary *Karmas* without affiliation to the *Samsara*, instead of not doing them at all; and assuming the *Sannyasashrama* to remain aloof from the attraction towards the *Samsara*.

It is most difficult for the common *Sadhakas* to be rid of the attraction to the *Samsara*; and similarly, it is difficult to face the desires remaining in the *Samsara*. Hence the *Shastras* prescribe that after the *Grihasthashrama*, the *Sadhakas* should adopt the *Vanaprasthashrama* and the *Sannyasashrama*. Thus, practising renunciation of the desires and attraction to the *Samsara* for many a lifetime can lead to advancement upon the Path of attaining to the *Atman*.

Persons like *Shrimat Adi Shankaracharya* who assumed the *Sannyasashrama* without the intervening *Grihasthashrama* etc. are exceptions. Their example is not for following by all the folks. Further, even in the *Sannyasashrama*, the work done by the *Acharya* is exemplary

in many ways. It would appear thus that he could not have meant the total renunciation of the *Karmas* post-attainment of the *Jnana* stage.

***Brahma-jnana* and Moksha**

There is one anomaly in the progression from the stages of the *Brahma-jnana* and the *Moksha* that these theorists pose. Really speaking, their segregation of the two stages is an oxymoron. Once a person attains to the *Brahma-jnana* stage, he really speaking has attained the *Moksha*. These two stages are not distinct from each other, unless the Acharya means *Aparoksha Jnana* by the term *Brahma-jnana/Jnana*. Hence there is no further action to be taken to transit from one stage to the other. This is in consonance with the ideas of the *Jeevan-mukti*, or the *Moksha*.

Saint Dnyaneshwar's Synthesis

The above subject of the *Karma* post-*Jnana* (*Jnanottara Karma*) and the *Chaturthashrama* i.e. the *Sannyasashrama* being absolutely a prerequisite for attaining the *Moksha* has been a matter of varied opinions and intense debates between the scholars and the *Acharyas* like *Shrimat Adi Shankaracharya*, *Lokamanya Tilak*, the *Smritis*, the *Shrutis* and the *Shastras*, the *Smarta* and the *Bhagavata Sampradayas*, et al.

Saint *Dnyaneshwar* appears to have reviewed all these varying opinions and synthesized the matter. Accordingly, even though the *Karmas* lack any objective after the attainment of the *Jnana*, the *Jnanin* cannot give up doing the *Karmas* since until the body lasts, the doing of some or the other *Karma* is imperative ('*Na hi kashchitkshanamapi jatu tishtthatyakarmakrit, ..*'; 3-5, *Gita*).

If we examine the life of the *Jnanins* like *Shuka-Yajnavalka*, *Bhishma*, *Vidura*, *Uddhava*, *Narada* and *Valmiki* etc. right up to the Saints like *Dnyaneshwar*, *Ekanatha*, *Ramadasa*, *Tukarama* etc. and the *Acharyas* like *Shrimat Adi Shankaracharya* etc., we observe that they have not renounced doing the *Karmas* post the attainment of the *Jnana*. They have actually achieved more on the front of their self-appointed work of uplifting the masses in the state of *Jnana* than in their life pre-*Jnana*. *Lord Shri Krishna's* own example sets the matter in the right perspective (q.v. '*Na me parthasti*'; and '*Yadi hyaham na ...*'; 3-22 and 23, *Gita*).

Hence it will appear to be wrong to interpret the *Jnanottara* (post-*Jnana*) *Sannyasa* as being just donning the saffron robes of a *Sannyasin* and to follow the rites of the *Sannyasashrama*, and renouncing all the *Karmas*. The subject of the *Karma-Sannyasa* in *Gita* appears to be almost always dealt with from the angle of the *Naishkarmya-siddhi*, lack of desire for the

fruits of the *Karmas*, or their renunciation, freedom from the *Karma-vipaka* i.e. *Falas* of a *Karmas* etc. in general.

Hence it does not appear to be in line with the theme of *Gita* to align the assuming of the *Sannyasashrama*, and its paraphernalia, with the concept of the *Jnanottara Sannyasa*, or the *Karma-Sannyasa*. The *Sannyasa* of *Gita* has a special term for it – the *Vidvat-Sannyasa* i.e. the state of the *Sannyasa* in which the *Karmas* do not bind their doer at all, irrespective of whatever one may do!

Sannyasa-marga

Apart from the *Sannyasashrama*, the other meaning of the word ‘*Sannyasa*’ is the path of the *Jnana*, the *Sankhya-buddhi* or the *Sankhya-yoga*. It is an alternate path to the *Karma-yoga* for attaining to the *Moksha*. It is described as the *Vihangama Marga* by Saint *Dnyaneshwar*, by giving the simile of a bird.

A bird reaches to the fruit atop a tree by taking a direct flight to it. However, a man will have to climb atop the tree, going from branch to branch to get it. That is the difference between the *Jnana-marga* (*Sankhya-yoga*) and the *Yoga* (*Karmayoga*). Saint *Dnyaneshwar* has clarified in the 18th chapter of *Dnyaneshwari* that the *Sankhya-yoga/Jnana-marga*, or the *Sannyasa* is for only the rare souls but the *Karma-yoga* is for the rest of the humanity.

Similarly, *Lord Shri Krishna* has deliberated upon this subject while explaining the principle behind the *Sannyasa* in the 18th *Gita* chapter in connection with *Arjuna*’s enquiry vide *Shloka* 18-1²⁶⁵.

The *Lord* has amply clarified the matter in great details by delineating upon the various *Karmas* and their doing. He has clearly advised that the *Karmas* like the *Yajnas*, the *Danam* and the *Tapasah* should not be abandoned but they should be performed without desire for their fruits. It is seen that almost the entire 18th *Gita* chapter is dedicated to this subject (q.v. *Shlokas* 18-1 to 63). We will delve into it at an appropriate place.

Right now, at the close of the 15th *Dnyaneshwari* chapter, Saint *Dnyaneshwar* says that for the *Jnanin*, the *Karmas* lose their potency. At this point, the *Jnana-kanda* of *Gita* that commenced with its *Shloka* 12-13, comes to an end as well!

Chapter-wise Subject Index of *Gita*

Saint *Dnyaneshwar*, in the 18th *Dnyaneshwari* chapter, describes the subjects of *Gita* dealt chapter-wise.

Accordingly, the first chapter is introductory to the *Gita-shastra*. The second is about the *Sankhya* doctrine (the *Jnana-marga*) that postulates that the *Sankhya-nishttha* is a separate *Shastra* of attaining to the state of the *Moksha*.

The third chapter starts with the *Sadhanas* (*Upasana*) for the *Ajnanins* to attain the *Moksha*, and that those who cannot dissociate from the bondage of the body (*Ahankara*) should start with doing only the appointed *Karmas* (*Svakarma/ Vihita Karma/ Niyata Karma*) and avoid doing the *Kamyas* (for attaining an objective in the world) and the *Nishiddha* (forbidden by the *Shastra*) *Karmas*. This is the *Karma-kanda* of *Gita*, apropos Saint *Dnyaneshwar*.

In the fourth chapter, the *Lord* advises the *Ajnanins* to surrender the *Karmas*, done by them through the body, mind and by speech, to the *Brahman/ the Ishwara* to make them free of bondage.

The *Lord* establishes the doctrine that the *Sadhakas* should worship the *Ishwara* by *Bhakti*, the *Bhajanam* and the *Poojanam* etc., and by the *Karma-yoga*, and then advocates that the *Ishwara* is pleased by the *Karmas* thus done. These chapters from the fourth to the eleventh are the *Devata-kanda* of *Gita*.

While doing the worship of the *Ishwara* with the *Karmas*, by the *Grace* of the *Guru*, the *Kripa* (blessing) of the *Ishwara* appears in the form of the *Jnana*. The method of its cultivation by the virtues of the *Amanitvam* etc. is then narrated. For attaining the fruit of the *Jnana*, the four chapters of *Gita*, from the 12th to the 15th, are dedicated. This is the *Jnana-kanda* of *Gita*.

The remaining chapters from the 16th to the 18th are supplementary, and summarizing *Gita's* preaching. The *Ajnana* vs. the *Jnana* is the subject of its 16th chapter. The 17th chapter details the method of the *Shastras* to get rid of the *Ajnana*. The 18th chapter summarizes the preaching of the earlier chapters and reiterates their central theme.

Epilogue

Now we will turn to Book -3 of this work. In it we will deal with the Theme of *Gita* from the point of harmonizing of its philosophy and *Upasana*.



BOOK - 3

CENTRAL THEME OF GITA

WORSHIP AND PHILOSOPHY

Chapter-wise *Tattwa-jnana* and *Upasana-marga*

We have already considered the relationship between the *Jeeva*, the *Jagat* and the *Ishwara* in the context of the world phenomenon. Then we had taken stock of the classification of the elements (*Tattwas*) as per the *Vedanta* theory (of *Shankara*) and as seen from *Gita* q.v. the revered Indian patriot and scholar late *Shri Lokamanya Tilak*. Its main idea was to look at the various *Tattwas* like the *Prakriti*, its *Vikaras* and which is the most superior *Tattwa*. Also, we had examined these aspects from the details of the *Kshetra* as in the 13th *Gita* Chapter.

In the 15th *Gita* chapter, this matter has been taken to a new level by the simile of the *Ashvattha Vriksha* ('*Urdhvamoolamadahahshakham...*') and introduction of the concepts of the *Kshara*, the *Akshara* and the *Uttama Purushas*. The sources of this matter run from the 3rd *Gita* chapter to the 15th. The *Jnana-Vijnana* of *Gita*, covers this subject of what is broadly speaking that of the *Kshetra-Kshetrajna*. The other subject it deals with is mainly of the *Karma*.

Let us recapitulate chapter-wise the basic concept of the *Tattwas* of the phenomenal world of the *Kshetra-Kshetrajna* dealt with so far.

1. *Gita Shlokas* 3-14, 15 and 17²⁶⁶: All the beings are created from food (sustenance). The food itself is due to the rains. The rains arise from the *Yajna*; and the *Yajna* itself arises from the *Karma*. *Karma* originates from the *Vedas*; and the *Vedas* from the *Akshara Avinashi Brahman*. As such the *Yajna* is specifically the foundation of the all-pervading *Brahman* in the phenomenal world (*Jagat*). (3-14 and 15, *Gita*). This is also reflected in many *Vedic Mantras*, especially the *Purusha-sookta*.

The *Genesis* according to the above is as follows:

The *Brahman* → the *Vedas* → the *Karma* → the *Yajna* → the Rains (*Parjanya*) → the food (sustenance of the *Bhootas*) → the *Jeeva*.

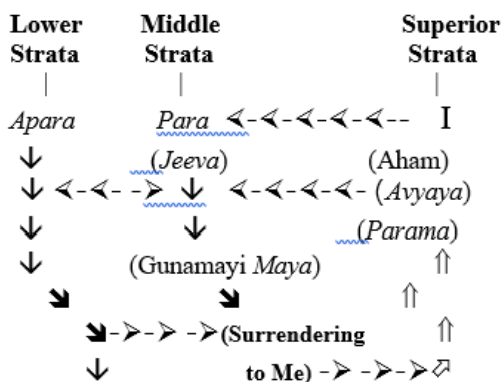
2. *Gita Shlokas* 7-4 to 7 and 12 to 14: The *Lord* says in *Gita Shlokas* 7-4 and 5²⁶⁷ that: ‘My eightfold *Apara Prakriti* comprising of the *Prithvi*, the *Aapa* (the *Jala*), the *Agni* (the *Anala*), the *Vayu*, the *Akasha* (the *Kha*), the *Manasa*, the *Buddhi* and the *Ahankara* is *Jada* (gross). It holds this world together in association with My other *Prakriti*, called the *Para*, i.e. the *Chetan Jeeva-roopa Prakriti*.’

To show the correlation of the *Ishwara-tattwa* with this *Jeeva-Jagat* conglomerate, the *Lord* says that: ‘All the beings (*Bhootas*) are created from the said two *Prakritis*, the *Para* and the *Apara*. I am the creator and the destroyer of the world (*Jagat*). This world is strung into *Me* like the beads upon a string. There is nothing in it that is other than *Me*.’ (7-6 and 7, *Gita*)²⁶⁸.

He further says that: All the *Bhavas* (*Padarthas*, objects, things, beings, the world’s constituents etc.), including the *Sattvika*, the *Rajasa* and the *Tamasa*, owe their existence to *Him*. *He* is not in those *Bhavas*, although they exist in *Him*.²⁶⁹

Lord Shri Krishna indicates briefly in the *Gita Shlokas* 7-13 and 14²⁷⁰ the way to worship *Him* to attain the Godhead. *He* says that the world is under the illusion of these *Trigunas*. Remaining under their spell, none can know *Him* who is far beyond the world and the *Gunas*. The *Maya* that is at their roots is *His* own and hence *Daivi* (bestowed with *Divine Powers*). It is difficult to go past it to realize the *Swaroopa* of the *Lord*. Only those who worship *Him* alone can get past it.

Para, Apara and I



[(Prithvi, Aapa (Jala), Agni, Vayu, Akasha, Manasa, Buddhi, Ahankara) (Trigunatmika Srishti – the entire Creation of the Three Gunas)]

The subject of these *Gita Shlokas* and the *Genesis* reflected in them was earlier discussed by us in details (q.v. the *Para* and the *Apara Prakritis* etc.). Like last time, we have classified the constituent *Tattwas* into three categories.

3. Thereafter, we come across the *Shlokas* related to the topic (of *Kshetra-Kshetrajna*) in the 8th *Gita* chapter (8-1 to 4²⁷¹).

Explaining the terms *Brahma*, *Adhyatma*, *Karma*, *Adhibhoota*, *Adhidaiva*, *Adhiyajna* etc. in reply to *Arjuna*'s query about their nature, the *Lord* says that the *Brahma* is the most superior *Tattwa*. It is *Avinashi* (indestructible), *Akshara* (non-depleting) and the *Parama*. The nature of the *Brahma* is known as the *Adhyatma* that brings about the *Creation* and the *Laya* of the *Jagat*, even while retaining its equipoise; remaining itself without any change in it like being created, existence and destruction along with the *Jagat*.

The coming into existence and otherwise of the *Jagat*, without any apparent *Karta* and *Karana* (cause) that leads to the creation, existence and death of the *Bhootas* and other objects is called the *Karma* in this context.

The objects in this world, having Name (*Nama*) and Form (*Roopa*) constituted by the *Pancha-mahabhootas* are the *Adhibhoota*. *Adhidaiva* is the *Purusha* that which experiences the *Creation* wrought by the *Maya*. It is next to the *Paramatman*, ranking like it in the play of the *Maya*. It is the *Chetan* beholder of the objects created, and the *Master* of the senses. The *Sankalpa-Vikalpas* merge into it at the time of departure from the body. It forgets its *Swaroopa* due to assuming the *Ahankara*. It is the *Purusha* known as the *Jeeva* in the *Pinda* (body) constituted by the five *Mahabhootas*.

The *Purusha* that is responsible for the *Laya* of the *Ahankara* – the consciousness of the body-mind-*Indriyas* complex – is the *Adhiyajna* here. It is the *Jneya* that is called the *Adhiyajna* in this context. Thus, we can distinguish between the *Adhibhoota*, the *Adhidaiva* and the *Adhiyajna*. However, truly speaking, there exists no such differentiation among them, the *Adhiyajna* being the all-pervading *Jneya*, in principle.

On the background of these new concepts, *Lord Shri Krishna* narrates once again the *Upasana* to attain to *Him*, in the *Gita Shlokas* 8-7, 8²⁷², 14²⁷³, 15²⁷⁴. 20 to 22²⁷⁵, and 28²⁷⁶.

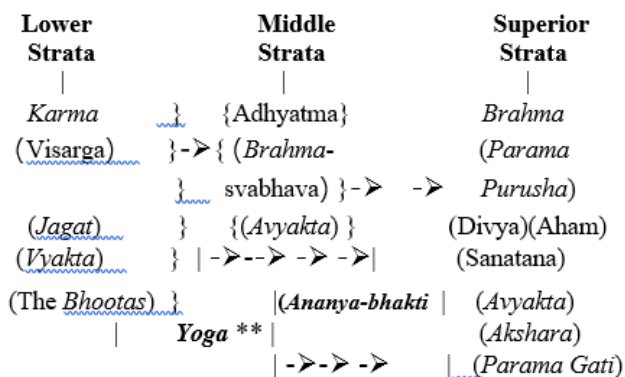
The *Lord* says to *Arjuna* that ‘You should meditate upon *Me* all the time. By surrendering your Mind and the *Buddhi* to *Me*, you will attain to *Me* no doubt. You should not let your *Chitta* wander about but steady it with *Yogabhyasa* in *Me*. Engaging with the *Chitta* in the *Dhyana* of the Divine *Parama Purusha* that I am, the *Sadhaka* will no doubt attain to *Me*.’ (8-7 and 8, *Gita*).

‘I am attained easily by the *Nitya-yukta* (united with *Me* all the time) *Yogi* who meditates upon *Me* with the *Ananya-bhava* (i.e. being one with *Me*) all the time, once he attains to *Me*, (the *Parama Siddhi*), the Godhead *Mahatman* will never be born again into this world that is the home of the *Duhkha* and miseries untold, and impermanent.’ (8-14 and 15, *Gita*).

‘The *Parama Gati* (the *Parama Siddhi*) is the attainment to *My Sanatana* (Primordial) *Avyakta* state that is beyond the *Vyakta* (the worldly phenomenon) and the *Avyakta* (*Maya* or the *Prakriti*, the non-manifest universe) states of the *Creation*. That *Avyakta* is known as the *Akshara*. It is the *Parama* i.e. the utmost, the best, and the final state. Once there, one does not return from it to this world of impermanence and sorrows. It is *My Parama Dhama* (Ultimate/actual abode).’ (8-20 and 21, *Gita*).

The *Lord* finally emphasizes the essence of the *Upasana* of *His Swaroopa*: ‘By this *Ananya-bhakti* (above narrated), one attains to the *Para* or the most superior (*Shreshththa*) *Purusha* who is the base of all the *Bhootas* (beings) and who has pervaded this entire universe.’ (8-22, *Gita*).

(A) *Brahma, Adhyatma and Karma*



(**Constantly meditating upon the *Divya Parama Purusha*, attaining to *Him* by surrendering to *Him* the mind and the *Buddhi*.)

‘The *Yogi* who knows and practises this worship of *Me* attains to the primordial state that is *My Parama Dhama*. This attainment is most superior to, and far exceeds, the gross total and the best fruit of the study of the *Vedas*, the *Yajnas*, the *Tapasah* and the *Danam* prescribed by the *Shrutis*.’ (8-28, *Gita*).

We have classified 1. The *Brahma*, the *Adhyatma* and the *Karma* and 2. The *Adhiyajna*, the *Adhidaiva* and the *Adhibhoota* into the usual three strata.

(B) *Adhiyajna*, *Adhidaiva* and *Adhibhoota*

Lower Strata	Middle Strata	Superior Strata
Adhibhoota (Perishable Objects)	{ Adhidaiva }	{ (Adhiyajna) }
Made of Pancha-	-> { (Purusha) } ->	{ (Parama Dhama) }
Mahabhootas created by the Prakriti	{ { (Jeeva) } -> { (Prakriti) } - --	{ (Para Purusha) } ↗

4. Now let us take up the nature of the *Kshetra* and the *Kshetrajna* revealed in the 13th *Gita* chapter on *Kshetra-Kshetrajna-yoga*. It classifies the primal *Tattwas* into six categories: i. *Kshetra-Kshetrajna-Paramatman* ii. *Kshetra* and *Jnana* iii. *Purusha* and *Prakriti* iv. *Kshetra-Kshetrajna-Parameshwara* v. *Anatman (Prakriti)* and *Atman* vi. The *Bhootas* and the *Brahman*. The respective *Gita Shlokas* in this context are cited hereunder:

(A) *Kshetra-Kshetrajna-Paramatman (Gita Shlokas 13-1 3, 5 and 6)*:

‘This body (*Shariram*) is the *Kshetra*. The one who knows it is the *Kshetrajna*. I am the *Kshetrajna* in all the *Kshetras* that exist because of *Me*, the *Paramatman*.’ (13-1 and 2, *Gita*)²⁷⁷.

‘The *Kshetra* is made up of the following constituents (*Tattwas*): 1. The five *Mahabhootas* 2. The *Ahankara* 3. The *Buddhi* 4. The *Avyakta* 5. The ten *Indriyas* 6. The Mind 7. The ten objects of the ten *Indriyas* 8. The *Sukha* 9. The *Duhkha* 10. The *Ichchha* 11. The *Dvesha* 12. The *Sanghata* 13. The *Chetana* and 14. The *Dhriti*. The *Kshetra* comprises of these

Thirty-six (36) *Tattwas* that are its *Vikaras* (mutants). All the movable and the immovable objects, and the beings called the *Jeevas*, etc. arise out of the association of the *Kshetrajna* with the *Kshetra*.' (13-3,5 and 6, *Gita*)²⁷⁸.

In the *Gita Shlokas*, from 13-26 to 34, cited latter, it is revealed by the Lord that: 'The *Avinashi Parameshwara* is stationed equally in all the *Bhootas*. The *Yogi* who sees the unitary nature of the *Atman* stationed in all the *Bhootas*; who knows that the entire expanse of the world (the *Prapancha*) arises from *Him* and the *Brahman* is thus pervading everything everywhere, far and wide, attains to the *Brahman*.'

'The *Avinashi Paramatman*, although situated within the body, is ever the same *Avinashi*, *Anadi* and *Avyaya*. It is neither the *Karta*, nor does it get afflicted or bound by the *Karmas*. Like the *Akasha* that pervading everything, and everywhere, in all the objects and beings, by its nature of being subtle (*Sookshma*), does not lose its pristine nature, the *Atman* in the body that is stationed in everything and everywhere, does not become polluted or alloyed by its association with the body.'

'Like the Sun, lighting up all the *Lokas* all alone, the one and only one *Kshetrajna*, lights up (brings to fruition) all the *Kshetras* all alone. The *Yogi* who knows this secret of the *Kshetra* and the *Kshetrajna*, transgressing his nature of a being (*Bhoota-bhava*), dissolving his *Jeeva* state (*Laya* of the *Jeevatva*), is emancipated from the *Prakriti*'s bondage. He, becoming *Mukta*, attains to the *Brahman*.'

(B) The *Parabrahman* and all the *Bhootas* (moving and non-moving – *Chara* and *Achara*) – (the *Jnana* and the *Kshetra*), (the *Jnana* and the *Ajnana*):

Let us look at the following *Gita Shlokas*, 13-12 to 26:

Shlokas 13-12 to 14, *Gita*²⁷⁹: 'The Primordial *Parabrahman* that is worth knowing, and by knowing which, one becomes immortal, is said to be neither the *Sat*, nor the *Asat*. It has limbs everywhere, like hands and legs, eyes, heads and mouths, and ears. It pervades everything in the world. Although it is said to be without any *Indriyas*, it alone is at the root of the *Indriyas* to make them function. Though it is *Nirguna* and without desires, it is the enjoyer of the *Gunas* and giver of sustenance to all the *Bhootas*.'

That *Tattwa*, although pervading all the *Chara* and the *Achara Bhootas* inside out, is beyond the grasp of everyone. Therefore, even though too close, it appears to be far off. It is indivisible yet it appears to be divided as it exhibits as many *Bhootas*. That is the *Jneya* which is at the base of all

the *Bhootas* and their sustenance, as well as, behind their destruction. It is the *Jyoti* (*Teja-tattwa*) of all the *Jyotis* (everything that has the *Teja* predominantly in it viz. the Sun, the Moon, the *Agni* etc.). It is called the *Para* because it is beyond the *Tamasa*. The same is the *Jnana* and the *Jneya*, and that which is attained by the *Jnana*, situated at the hearts of all the *Bhootas*.' (13-15 to 17, *Gita*²⁸⁰).

The *Lord* says that: 'Thus I have narrated the *Kshetra*, the *Jnana* and the *Jneya* in brief. My *Bhakta*, grasping them, attains to *My Bhava* (state).' (13-18, *Gita*²⁸¹).

From these *Gita Shlokas*, we find the following terms related to the *Kshetra-Kshetrajna*: (*Anadi*), (*Nirguna*), *Jneya*, (*Parabrahman*), (*Jnana*), (*Sookshma*), (*Jnanagamyā* - attained by the *Jnana*), (neither the *Sat*, nor the *Asat*) and (Pervading all), (*Ajnana*), (*Kshetra*), (the *Chara* and the *Achara Bhootas*) = the *Jyoti* of all the *Jyotis* and *Tamasa* (Darkness, *Andhahkara*).

Note: The word '*Tamasa*' has various meanings in this context like the unknown, darkness, *Ajnana*, the world, the opposite of light, the *Prakriti*, the *Avyakta*, the *Karana*, and *Moola Prakriti*, etc. The *Shruti* calls the *Para* as being beyond the *Ajnana* et al. Refer '*Adityavarnah tamasah parastata*'; (*Purusha-sooktam*).

(C) The *Purusha* and the *Prakriti*: The corresponding *Shlokas* are 13-19 to 27, *Gita*.

The *Lord* says that: 'The *Purusha* and the *Prakriti* are both *Anadi* (primordial). the *Vikaras*, and the *Gunas* arise from the *Prakriti*. The *Prakriti* is the causation of the *Karya*, the *Karana* and the *Kartritva*. The *Purusha* is said to be the cause behind the experience of the *Sukha* and the *Duhkha*. The *Purusha*, stationed in the *Prakriti*, enjoys and experiences the *Gunas*. This association of the *Purusha* with the *Gunas* is the cause behind the cycle of births in various good and bad species (*Yonis*) and death.' (13-19 to 21, *Gita*²⁸²).

'The *Purusha*, though stationed in the *Prakriti*, is beyond it. It is called the *Paramatman*. It is the *Upadrashta* (*Sakshi*), *Anumanta* (at the base of workings of the senses), the base holding the world, the *Bhokta* (one who enjoys, experiences), and the *Maheshwara* (the *Ishwara* of everything and all the *Creation*). The *Yogi* who grasps the *Purusha* and the *Prakriti* with its *Gunas* thus is never reborn even if he indulges in all the *Karmas*.' (13-22 and 23, *Gita*²⁸³).

These *Shlokas* contain the following terms in relation to the *Kshetra-Kshetrajna*: (*Anadi*), (*Purusha*), (*Para*), (*Paramatman*), (*Maheshwara*), (*Upadrashta*) (*Anumanta*) and *Prakriti* (*Anadi*).

(D) The *Kshetra*, the *Kshetrajna* and the *Parameshwara*: The related *Shlokas* are 13-26 and 27²⁸⁴, *Gita*.

The *Lord* says that: ‘Everything that is there in the *Creation*, including the moving and the non-moving objects and beings, are because of the association of the *Kshetra* and the *Kshetrajna*. The *Yogi* who grasps this truth and beholds the *Parameshwara* stationed with equanimity in all the *Bhootas*, is the real cognoscenti.’ (13-26 and 27, *Gita*).

From these cited *Shlokas*, the following terms related to the *Kshetra-Kshetrajna* emerge: *Kshetra*, (*Pradhana*), *Kshetrajna*, (*Atman*) and *Parameshwara* (*Atman*).

(E) The *Prakriti* and the *Atman* (the *Anatman* and the *Atman*): The *Gita Shloka* 13-29²⁸⁵ reads that ‘All the *Karmas* are done by the *Prakriti*. The *Atman* is *Akarta*. The *Yogi* who grasps this is the seer; He is the *Jnanin*.’

This has two terms relating to our topic: *Anatman* and *Atman*.

(F) The *Brahman* and the *Bhootas* (*Kshetra-Kshetrajna-Paramatman*): It is narrated in *Gita Shlokas* 13-30 to 34²⁸⁶.

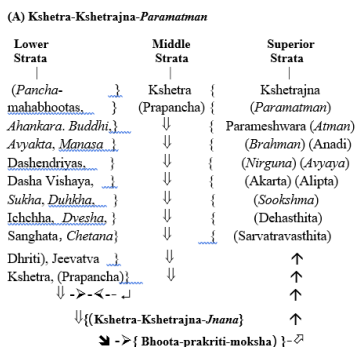
The *Lord* says that: ‘When it is realized that the base of the variety of the *Bhootas*, their distinctness and expanse is the *Brahman*, one attains to it. Like the all-pervading *Akasha*, because of being *Sookshma*, is not afflicted by the presence of the objects in it, the *Anadi*, *Nirguna*, *Avyaya* and the *Avinashi Paramatman*, even if embodied, does not act or do anything and is not afflicted by the *Karmas*.’ (13-30 and 32, *Gita*).

Like the lone Sun that lights up everything and all the *Lokas*, the one and only one *Kshetrajna* brings to light every *Kshetra*. The *Yogi* who knows this secret and distinctness between the *Kshetra* and the *Kshetrajna*, the workings of the *Prakriti* (*Kartritva*) and how it is distributed in the *Bhootas*, knowing the way to be freed of it, attains to the *Parabrahman* and the *Moksha*.’ (13-33 and 34²⁸⁷, *Gita*).

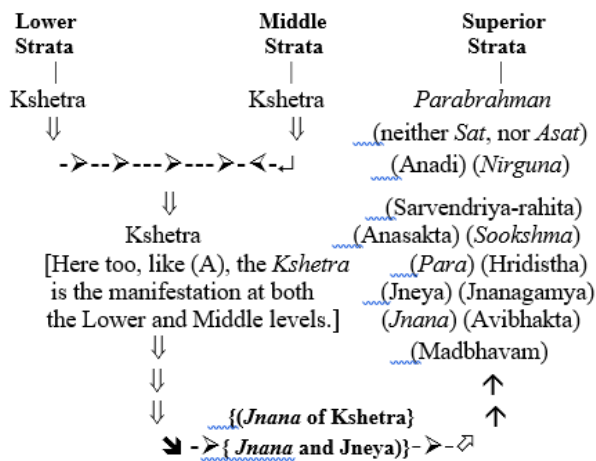
From these cited *Shlokas*, we can adduce the following terms related to the topic: (*Bhoota-prakriti*), *Bhootas*, (*Kshetra*), (*Vistara*), (*Deha*), *Brahman*, (*Atman*), (*Parabrahman*) and (*Paramatman*) - which is (*Anadi*),

(*Nirguna*), (*Avyaya*), (*Sharirastha* – situate within the body) and (*Sarvatravasthita* – situate everywhere).

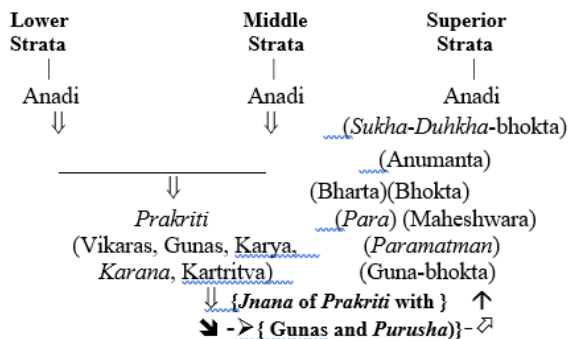
Classification of the *Tattwas* from (A) to (F)



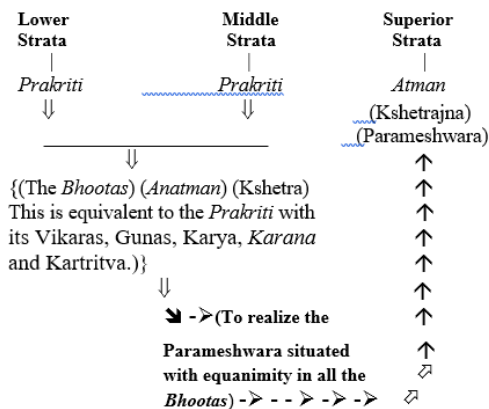
The *Kshetra* manifests at both the *strata*, the Lower and the Middle, as shown above. The *Avyakta* that is one of the 36 *Tattwas* of the *Kshetra*, is also the *Jeeva*, or the *Para Prakriti*. It has to be regarded as from the Middle level. However, since the above classification is based upon only the two categories of the *Kshetra* (*Prapancha*) and *Kshetrajna* (*Paramatman*), *Avyakta* has not been separately categorized in above chart.



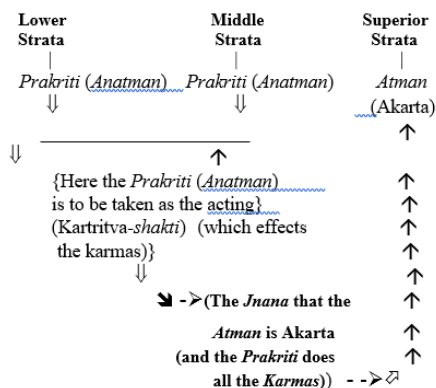
(C) The *Purusha* and The *Prakriti*:



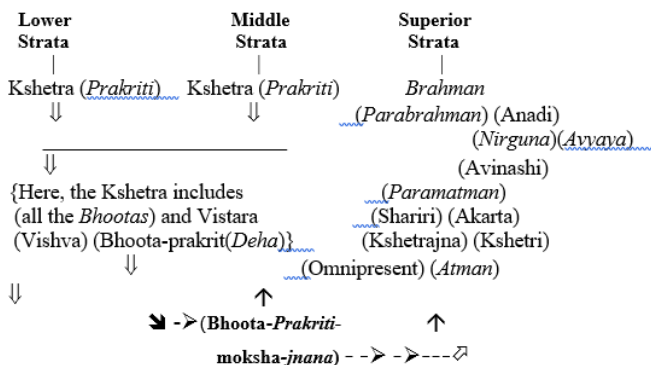
(D) Kshetra-Kshetrajna-Parameshwara:



(E) The *Prakriti* and the *Atman* (*Anatman* and *Ishwara*):



(F) The *Brahman* and the *Bhootas* (*Kshetra*-*Kshetrajna*-*Parameshwara*):



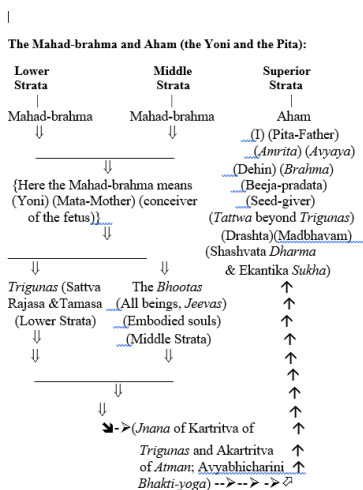
5. The *Shlokas* in the *Gita* chapter 14 related to the *Tattwas* are as follows (14-3 to 5²⁸⁸, 19, 20, 26 and 27²⁸⁹):

The *Lord* says that: ‘The *Mahad-brahma* is *My Yoni* (womb). I form the fetus of the *Bhootas* in it. From it, all the *Bhootas*, are born. The *Mahad-brahma* is the mother conceiving the fetus and *I* am the semen-donor father

of all the *Bhootas*. The *Trigunas* – the *Sattva*, the *Rajasa* and the *Tamasa* – arise from the *Prakriti*. They bind the embodied *Avinashi Atman* with the *Deha*.’

‘When the *Drashta* recognizes that there is no *Karta* other than the *Gunas* and realizes the *Tattwa* beyond the *Trigunas*, he attains to *My Bhava* (state, *Godhead*). Even when living in the bodily form, he transcends the *Trigunas* and experiences the *Amrita* (bliss) that frees him of the maladies of the *Janma* and *Mrityu* (birth-death cycles), *Jara* (senility) and *Vyadhi* (diseases). One who worships *Me* with *Avyabhicharini* (single-minded, one-pointed) *Bhakti*, is capable of attaining the state of being the *Brahman*, transcending the *Trigunas* because *I* am the sole repository and the ultimate state of the *Brahman* which is *Amrita* (decay-less) and *Avyaya* (non-diminishing), the true and ever-lasting *Dharma* (state, goal, objective of life-time) and the ultimate *Parama Sukha*.’

Here too, let us classify the *Tattwas* noticed from the *Shlokas* above-cited:

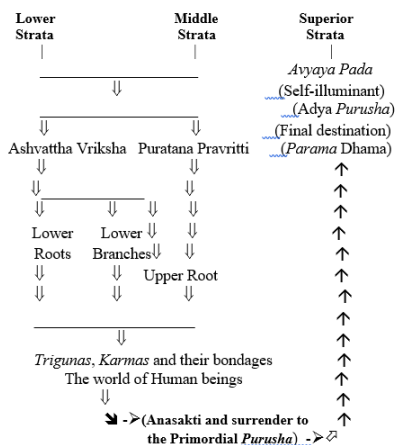


Finally, let us turn to the 15th *Gita* chapter for the conceptual understanding of the *Kshetra-Kshetragna* in it:

(A) Ashvattha Vriksha – Puratana Prakriti –Avyaya-pada (Gita Shlokas 15-1 to 6):

The *Lord* says that: ‘The *Ashvattha Vriksha* (tree) is described as having the roots at the top and the branches lower below; and the *Vedas* are its leaves. It is *Avyaya* and *Avinashi*. One who knows its nature is the true knower of the *Vedas* (*Vedavetta*, *Vedajna*). Its branches grow upwards, as well as, downwards and are nourished upon the *Trigunas* – the *Sattva* etc.- and they have shoots of the objects of sensory pleasures (*Vishayas*). Its sub-roots extend below, too, and spread over the world of the human beings. The nature of this tree is neither known in this world, nor its origin, state of existence and where it ends is visible to people.’ (15-1 to 3²⁹⁰, *Gita*).

(A) The Ashvattha Vriksha – Puratana Pravritti – *Avyaya Pada*



‘This tree is strongly rooted by its powerful multiple roots. It has to be cut asunder by the weapon of *Vairagya* (*Anasakti*, *Asanga*, renunciation of the sensory pleasures) and then by surrendering to the primordial *Tattwa* i.e. the *Purusha*, one should reach to the *Pada* (place) from which the primordial *Pravritti* (desires) have sprung up.’ (15-2 and 3²⁹¹, *Gita*).

Lord Shri Krishna finally says that: ‘The *Jnanins*, bereft of the *Mana* (*Ahankara*, pride) and *Moha* (lust for pleasures, *Ajnana*) who have conquered the desires and free of the *Sukha* and the *Duhkhas*, and are stationed in the *Adhyatma-tattwa* steadily, attain to the *Avyaya Pada* from which there is no return. It is *My* self-illuminant *Parama Pada* that is beyond the reach of the light of the Sun, the Moon and the *Agni*.’ (15-5 and 6²⁹², *Gita*).

The terms for the *Kshetra-Kshetrajna* used in this chapter can be categorized as shown above.

(B) The Six *Indriyas* (*Shashtendriyas*) – *Prakriti* - *Aham* (*Avyakta* – *I*):

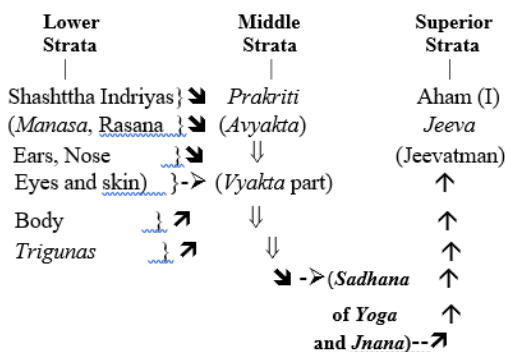
The subsequent *Gita Shlokas* from the 15th chapter contain details on the nature of the *Jeeva-Jagat-Ishwara-Trayi*: (15-7 to 11).

Lord Shri Krishna says that: ‘In this *Jeevaloka* (the *Loka* in which the *Jeevas* abide, the Biosphere), My *Sanatana Amsa* (primordial part) becomes the *Jeeva*. It is attracted by the *Prakriti* because of the six *Indriyas*, including the *Manasa*. The wind takes with it the fragrance from its source. Likewise, the *Ishwara* i.e. the embodied *Jeeva* in this case, while being embodied and while leaving its body, takes with it the five senses and the *Manasa*. This *Jeeva*, adopting the six senses of ears, nose, eyes, skin and tongue, enjoys their pleasures (*Vishayas*). The true nature of this *Jeeva* that becomes embodied uniting with the *Trigunas*, that leaves the body and that enjoys the sensory pleasures, is not known to the *Ajnanins*. Only those who have the *Jnana-chakshus* (*Jnana*-netra, the third eye, *Ritamhara Prajna*) see its true nature i.e. being the *Sanatana Amsa* of Mine.’ (15-7 to 10²⁹³, *Gita*).

‘Those who strive hard and see its real nature as such are the *Yogis*. But the *Ajnanins* cannot see it even if they try their utmost.’ (15-11²⁹⁴, *Gita*).

We will now classify the various *Tattwas* from these *Shlokas* viz. *Jeeva* (*Jeevatman*) or (*Ishwara*), *Prakriti*, *My Sanatana Amsa*, *Sharira*, Six *Indriyas* including the *Manasa*, and *I*:

(B) *Shashttha Indriyas* – *Prakriti* – *Aham* (*Avyakta* – *I*)



We have thus far taken a brief review of the *Gita Shlokas* related to the topic and the concepts of the *Kshetra-Kshetrajna* from its various chapters. The respective *Tattwas*, variously named in the *Gita* chapters have been classified into three strata: Lower, Middle and the Superior.

The nomenclatures of each *Tattwa* with their equivalents and/or alternates (synonyms) are shown under a given stratum in parenthesis. The direction of the ascendance of a *Tattwa* from a lower to the higher strata is shown by arrows, going upwards and sideways (-> ↑ ↗).

Similarly, the way to the *Moksha* is shown in these charts by broad-lined arrows. The *Sadhana* or the *Upasana* for attaining the *Moksha* is indicated in bold letters in brackets. I hope that by understanding the principle of make-up of these charts, it would be possible for the readers to comprehend the matter, shown thus schematically.

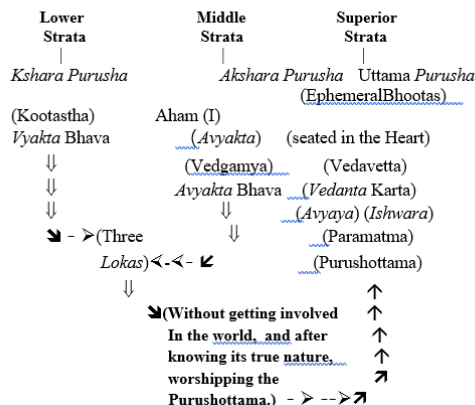
Before concluding this topic and synthesizing the broader principles behind this type of classification of the various *Tattwas* from the 3rd to the 15th *Gita* chapters, we will look into the paramount part of the conceptual understanding the *Kshetra-Kshetrajna* from the 15th *Gita* chapter that relates to the *Kshara-Akshara-Uttama Purushas*.

(C) *Kshara-Akshara-Uttama Purushas*: (15-15 to 17, 19 and 20, *Gita Shlokas*):

Lord Shri Krishna says that ‘I am seated in the heart of everyone. The *Smriti* (memory), the *Jnana* and their atrophy results because of *Me*. I am the One that is to be known from the study of the *Vedas*. I am the One who propounded the *Vedas* and also the One who is their knower, and the enunciator of the *Vedanta*.’

‘In this *Loka*, there are the two *Purushas* – the *Kshara* and the *Akshara*. The *Kshara Purusha* is the ephemeral *Bhootas*. The *Avyakta Tattwa* that is known as the *Kootastha* which is at the base of all the *Bhootas* is the *Akshara Purusha*. The *Uttama Purusha* is apart from these two. It is called the *Paramatman*. It is the *Avyaya Ishwara* that pervades all the three *Lokas* (worlds) –the *Svarga*, the *Mrityu-loka* and the *Patala-loka*. It nourishes them, all the *Bhootas*.’ (15-15 to 17²⁹⁵, *Gita*).

(C) *Kshara-Akshara-Uttama Purushas* (Ephemeral *Bhootas* – Kootastha – Aham)



‘Because *I* am beyond the *Kshara Purusha*, and far too superior to the *Akshara Purusha*, *I* am known by the *Vedas* and in the *Lokas*, by calling *Me* the *Purushottama*.’

‘Those who are devoid of the *Moha* (*Ajnana*, the lust for sensual pleasures) become the *Sarvajnas* and worship *Me* from the bottom of their hearts. This is the topmost secret *Shashtra* of worship that *I* have narrated to you. O! Sinless *Arjuna*! Knowing it, a person becomes the *Jnani* and attains to the ultimate *Tattwa*.’ (15-19 and 20²⁹⁶, *Gita*).

The three strata reflected in these *Shlokas* are as shown above.

[GITA – TATTWAJNANA AND UPASANA] REVIEW OF JEEVA-JAGAT-ISHWARA TRIUNE

In the foregoing, we have gone into the details of the basic concept of the *Kshetra-Kshetrajna*. Let us take a bird’s eye-view of the matter.

Harmonization of Kshetra-Kshetrajna / Jeeva-Jagat-Ishwara Combine

It is proposed now to see what commonality emerges from the analyses done by us so far to understand the nature of the triune combine of the *Jeeva-Jagat-Ishwara* from *Gita*.

(A) The Superior Strata

We find the various nomenclatures/names and attributes of the entity that is the highest in the order of the Genesis as follows:

Brahman/Brahma, I or *Aham*, *Avyaya*, *Parama*, *Parama Purusha*, *Divya Purusha*, *Sanatana Avyakta*, *Akshara*, *Parama Gati*, *Parama Dhama*, *Para Purusha*, *Adhiyajna*, *Kshetrajna*, *Paramatma*, *Parameshwara*, *Atman*, *Anadi*, *Nirguna*, *Akarta*, *Alipta*, *Sookshma*, *Sarvatravasthita*, *Dehasthita*, *Parabrahman*; neither *Sat*, nor *Asat*; *Sarvendriya-rahita*, *Anasakta*, *Para*, *Hridistha*, *Jneya*, *Jnana*, *Jnanagamy*, *Avibhakta*, *Madbhavam*, *Purusha*, *Sukha-Duhkha-bhokta*, *Anumodaka* (*Anumanta*), *Bharta*, *Bhokta*, *Maheshwara*, *Guna-bhokta*, *Kshetri*, *Pita* (Father), *Amrita*, *Dehin*, *Beeja-pradata*, the establisher of the fetus (*Garbha-sthapayitva*), *Drashta*, *Trigunatita Tattwa*, Place of the *Shashvata Dharma*, Place of the maximal *Sukha*, *Avyaya Pada*, *Swaprakashita*, *Adya*, *Purusha*, *Antima Gantavya-sthana*, *Jeeva*, *Jeevatman*, *Atmanyavasthita*, *Ishwara*, *Uttama Purusha*, *Vedagamy*, *Vedanata-karta*, *Vedavetta*, *Paramatman* and *Purushottama* et al.

(B) The Middle Strata

Its various nomenclatures and attributes are as follows:

Veda, *Para Prakriti*, *Para Maya*, *Jeeva*, *Gunamayi Maya*, *Adhyatma*, *Brahma-svabhava*; and *Avyakta* (a stage below the Superior Strata);

Adhidaiva, *Prakriti*, *Purusha*: In a certain context, these entities which are called as *Prakriti* and *Purusha* are the links between the *Adhibhoota* and the *Adhidaiva*, and leading to the *Adhiyajna*. The Strata in this connection have to be regarded as ‘*Adhiyajna* - ➤ *Purusha* and *Prakriti* - ➤ *Adhibhoota*’. Hence here the *Purusha* and the *Prakriti* are treated synonymous with the *Adhidaiva* and of the Middle Strata;

Kshetra, *Prapancha*, *Anadi Prakriti*, *Anatman*, *Bhootas*: It is implied here that the *Prakriti* is at par with both the Lower and the Middle Strata. Hence the *Bhootas* also have to be regarded as positioned on these two levels like the *Anatman* and the *Kshetra*;

Kartritva-shakti, *Vistara*, *Vishva*, *Bhoota-prakriti*, *Deha*: The classification of these terms at both the two strata viz. the Lower and the Middle is done with reference to the *Brahman* from the Superior Strata;

The classification of certain terms is done similarly at the two strata at the Lower and the Middle by combining them together with regard to the Superior Strata of the *Aham*, viz. the *Mahad-brahma*, the *Yoni*, *Mata* (Mother) and Conceiver of fetus. However, the *Trigunas* – the *Sattva*, the *Rajasa* and the *Tamasa* have to be regarded as belonging to the Lower Strata whereas other entities that spring from both of the *Aham* and the

Mahad-brahma have to be consigned to the Lower Strata in the order of the Genesis viz. the *Bhootas*, the *Jeeva*, all the beings and all the *Dehas* (bodies of *Jeevas*).

In the case of the terms in the context of the *Ashvattha* Tree, the *Urdhva-moola* and the *Purani Pravritti* are similarly of the Middle Strata, as well as, the *Prakriti*, the *Akshara Purusha*, the *Kootastha*, the *Trilokas* (the three *Lokas*), meaning their *Avyakta Bhava* or state.

(C) The Lower Strata

Based on the understanding as given earlier for the above two strata, the classification under this is as follows:

Karma and its divisions viz. *Yajna*, *Parjanya*, Food (*Anna*), *Jeeva*; *Apara Prakriti*, *Trigunatmika Prakriti* and its divisions *Prithvi*, *Jala* (*Aapa*), *Agni*, *Vayu*, *Akasha*, *Manasa*, *Buddhi* and *Ahankara*; *Visarga*, *Jagat*, *Bhootas*, *Adhibhoota*, all the ephemeral objects made up of the *Pancha-mahabhootas* and created by the *Prakriti*; *Kshetra* and its constituents viz. *Pancha-mahabhootas*, *Ahankara*, *Buddhi*, *Avyakta* or *Jeevatva*, *Dashendriyas* (the ten *Indriyas*) and their *Dasha* (ten) *Vishayas*, *Manasa*, *Sukha*, *Duhkha*, *Ichchha*, *Dvesha*, *Sanghata*, *Chetana* and *Dhriti*; *Prapancha*, *Anadi Prakriti* and its *Vikaras*, *Gunas*, *Karya*, *Karana* and *Kartritva*, *Anatman*, *Bhootas*, *Kartritvashali* and inducer of the *Karmas* (*Kartritva-shakti*), the *Vyakta* fraction of the *Vistara* or the *Vishva*, *Bhoota-prakriti*; the *Bhootas*, the *Deha*, the *Jeevas* under the expanse of the *Trigunas* of *Sattva*, *Rajasa* and *Tamasa* of the conceiving *Mata*, the *Yoni* or the *Mahad-brahma*; the lower branches and the lower roots of the *Ashvattha* tree and its parts viz. *Trigunas*, *Karmas* and their bondage, *Manushya-loka* and *Vedas*; the *Shashtthendriyas* viz. *Manasa*, ears, nose, eyes, *Rasanendriya* (tongue) and skin, the *Vyakta* parts of the *Prakriti* viz. *Deha* and *Trigunas*; *Kshara Purusha*, ephemeral *Bhootas*, and the *Vyakta* part of the *Trilokas*.

Strata-wise Nomenclature and classification of the Moola-tattwas

Chart of Commonality of the Tattwas and Strata

By taking this overall review of the *Tattwas* and their strata, we can arrive at a clear understanding of the nature of the various terms and nomenclatures for them used in *Gita* on different occasions. By perusing these details of the commonality of the various synonymous terms and entities and their strata as above, it is expected that much clarity in thinking

will result by shearing the confusion about their exact level and meaning in the context of the whole of *Gita*.

Referring back to the various tables and charts in connection with the topic of ‘The Classification of *Tattwas* and *Gita Rahasya*’ of ‘**Book-3: The Yogi’s Mystic Universe - Saint Dnyaneshwar On Jeeva-Jagat-Ishwara**’ from ‘**Inner Secrets Of Rajayoga**’, and related matter of the *Kshetra-Kshetrajna*, we may note that the classification of the *Moola-tattwas* done therein was into four categories viz. 1. Neither *Prakriti*, nor *Vikriti* 2. *Moola Prakriti* 3. *Prakriti-Vikriti* and 4. The Sixteen *Vikaras*.

We have classified the *Tattwas* in the above analyses into three classes viz. 1. The Superior Strata 2. The Middle Strata and 3. The Lower Strata.

While comparing and coordinating these two systems of classification, we observe their commonality as follows:

1. Neither *Prakriti*, nor *Vikriti* = The Superior Strata
=The Highest *Swaroop* of
the *Parabrahman*
(the *Parabrahman* etc.
as per *Gita*)
2. The *Moola Prakriti* = the Middle Strata
3. The *Prakriti-Vikriti* and } The Lower } The Lower
4. Its 16 *Vikaras* } Strata } *Swaroop* of
} the *Parabrahman*,
} barring the *Vikaras*

On the basis of this analyses from the various related chapters of *Gita* on this topic of *Jeeva-Jagat-Ishwara/Kshetra-Kshetrajna*, the modified chart of the *Tattwas* results as shown hereafter. The students may refer again to the respective subject from the above-cited **Book-3** for better understanding of the matter. In this manner, with the modified chart given hereafter, our analyses and co-ordination of this entire matter pertaining to *Gita* will be over.

Path of Adhyatma-sadhana

The *Parabrahman* exhibits itself in the expansive *Vyakta* mode by the *Jeeva-Jagat-Ishwara* triune. Its expression is the ‘Descent’ (*Prasava Krama*) from ‘The Superior Strata = The Highest *Swaroop* of the *Parabrahman*’ to ‘The Middle Strata’, to ‘The Lower Strata’ = ‘The Lower *Swaroop* of the *Parabrahman*’. That is how we theorize the experiential world phenomenon deriving from the ‘Ultimate *Tattwa*’.

Its opposite is the ‘Ascent’ (*Prati-prasava Krama*) is condensation into the state of the *Parabrahman*, the ultimate *Tattwa*, from the *Vikaras* etc. - ‘The Lower Strata’ = ‘The Lower *Swaroopa* of the *Parabrahman*’ to ‘The Middle Strata’ and further on to ‘The Superior Strata = The Highest *Swaroopa* of the *Parabrahman*’.

The charts so far studied exhibit the path of the ‘Ascent’ and ‘Descent’ by arrows – upwards and sideways for ‘Ascent’, and downwards and sideways for the ‘Descent’. The upward Path is transmutation into the higher strata/levels that is synonymous with the path of *Mukti*. The means (worship, *Upasana*) of attaining it are shown in bold letters with suitably placed arrows and jointed dotted lines. Let us now finalize the *Sadhana* (Worship, *Upasana*) Path of *Gita* as revealed from the discussion we had so far.

1. *Atma-tripti*, *Atmarati* and *Atmasantushtata*: To be one with the *Atman* by merging the *Chitta Vrittis* in it.
2. To surrender to the *Lord (Bhagavana)*: To give up one’s self unto the *Paramatman* unreservedly.
3. *Ananya-bhakti-yoga*: Constant meditation on the *Paramatman*; surrendering the *Manasa* and the *Buddhi* unto *Him*; Steadying the *Chitta* in *Him*, and by persevering practice (*Abhyasa*), meditate upon the *Divya (Divine) Purusha*.
4. *Kshetra-Kshetrajna Jnana* and *Bhoota-prakriti-moksha*: This is the *Sadhana* of *Jnana* through *Nityanitya-viveka (Atmanatma-viveka)*. The *Sadhana* progresses from the state of the *Paroksha Jnana* (learning of the texts) to the state of the *Aparoksha Jnana* by perfecting the *Jnana* of the *Kshetra-Kshetrajna* (really speaking discriminating between the two perceptually viz. the *Kshetra* and the *Kshetrajna*.)
5. The *Jnana* of the *Purusha* and the *Prakriti* (with its *Gunas*): This, to, is the *Jnana* born out of the *Viveka (Nityanitya-viveka, Atmanatma-viveka)*. The perfection of the *Jnana* to its pristine incipient level of the *Atman* is necessary to attain this *Aparoksha Jnana*.
6. To behold and to know the *Paramatman* that is situate with equanimity in all the *Bhootas*, even though they are its exact opposite, ephemeral, against perennial: This, too, is a *Jnana Sadhana*, like 4 and 5 above.

7. The *Jnana* of the nature of the *Prakriti* and its workings viz. it is the acting force behind the *Karmas* (*Kartritvashali*), it gets the *Karmas* done by the *Jeevas*, and the *Atman* being *Akarta*, though appearing to be active in doing the *Karmas*: This, too, like the preceding 4 to 6 is a *Jnana Sadhana*.

8. *Bhoota-prakriti-moksha*: This, too, is a *Jnana Sadhana*, like preceding 4 to 7.

9. The *Jnana* of the force of the *Trigunas* behind *Karmas* (*Kartritva*); that the *Atman* is *Akarta*; cognizing these principles behind *Karmas* (*Drashtatva*), *Avyabhicharini Bhakti-yoga*: The *Ananya-bhakti-yoga* (like in 3 above) but based upon the *Jnana* of the *Atman* and the *Prakriti*.

10. Becoming devoid of the *Mana* (feeling of status) and *Moha* (*Ajnana*) and *Asakti* (attraction to the *Prakriti* and its pleasures), *Nishkama* (without desires), and thus equipoised in the *Sukha* and the *Duhkhas* etc., steadily situating oneself by the *Jnana* in the *Atman* perennially by surrender to the *Adya* (*Adi*) *Purusha* to attain the *Parama Pada*.

11. To practise the *Jnana Sadhana* and to behold the *Paramatman* seated at the heart by the *Dhyana-yoga*.

12. Renouncing the attraction of the *Samsara* (*Samsarasakti*) and *Jnana* of the *Atman* to further the worship (*Bhakti*) of the *Purushottama* with all the heart: This, too, is the *Ananya-bhakti-yoga* based upon the *Jnana*.

Synthetic View of Tattwajnana and Yoga Sadhana-marga

On diligent perusal of the *Sadhanas* as highlighted here-in-above, and also on the topic of the *Upasana* in ‘**Book-4: Upasana**’ in the ‘Chapter-wise Essence Of *Upasana*’, we find that the essence of the *Sadhana-margas* of *Gita* is the fourfold harmonious composite *Yoga* methodology consisting of 1. The *Jnana*, 2. The *Yoga*, 3. The *Bhakti* and 4. The *Nishkama Karma*.

This had already been dealt with in some details in the ‘**Book- 1: Introduction To Gita And Dnyaneshwari**’ under the topics of ‘*Brahma-Vidya And Yoga-Shastra*’, ‘The Background Of *Dnyaneshwari*’, ‘*Gita And Patanjali Yoga*’ And ‘A Glance At *Gita And Dnyaneshwari*’.

The co-ordination, synthesizing and harmonious interpretation of the *Tattwajnana* and the *Upasana* of *Gita* is essential for future discussions,

the readers and students may kindly note the deductions made by us so far from *Gita* on this topic to proceed ahead.

We will now turn to the next topic of '*Swaroop* of *Karma*'. For it, one has to understand the background of the concepts of the *Sannyasa*, the *Tyaga* and the *Karma* that reveals the *Swaroop* of the *Karmas*. The '**Book-4: *Karma* – Its Nature**' deals with it. Let us have a look into these concepts then.

Genesis Of the Tattwas and Universe

(Classification of the Moola Tattwas) – Modified

[q.v. ‘The Chart Of The Ranking Of The Tattwas-1’ from the ‘Book -3: The Yogi’s Mystic Universe – Saint Dnyaneshwar on Jeeva-Jagat-Ishwara’]

Strata/ Level/ Class	Sankhya System		Vedanta System	Gita System (considering the 13 th Gita chapter)
Superior/ Highest	Neither Prakriti, nor Vikriti	Purusha	Higher Level of Para- brahman	The most Superior Tattwa, designated by the terms: Avyaya, Para-tattwa, Parabrahman, Brahma, Atman, Kshetrajna, Aham, Purushottama, Jnana, Drashta, Paramatma, Pita (Father), et al
Middle	Moola Prakriti	Prakriti	Vedanta does not admit any strata other than Para- brahman. (How- ever, reluctant- ly, have to accept in practice, the Lower Swa- roopa of Para- brahman, relative to the Upadhi (World phenome- non)	The Tattwas designated by Para Prakriti, Jeeva, Avyakta (the world in non- manifest form), Veda, Para Maya, Kootastha, Gunamayi Maya, Adhidaiva, Adhyatma, Brahma- svabhava, Purusha, Prakriti, Kshetra, Prakriti, Anatman, Prapancha, Purani Pravritti, Akshara Purusha, et al

BOOK-4

KARMA - ITS NATURE

Sanyasa, Tyaga and Karma

18th Chapter – Arjuna’s Query

In the last Book–6, we took the final review of the philosophy and worship in *Gita* in a holistic manner. With it, the topic of the *Jnana* and the *Vijnana* of *Gita* that was started in the Book -3 comes to almost an end. We may turn back to the remaining part of it as and when necessary in the context of the topics that are to be taken up at appropriate times.

Now let us turn to the 18th *Gita* chapter for the topic of the *Karma* that is elaborated in it with reference to the *Trigunas*. It will help in further understanding the *Yoga* of *Gita* as expounded by Saint *Dnyaneshwar* in *Dnyaneshwari*, as well as, certain aspects in relation to the *Karma* concept of *Gita* viz. doing the *Karmas*; and their *Tyaga* and *Sanyasa*, as finally enunciated by *Lord Shri Krishna* in a definitive manner.

The matter begins with the query by *Arjuna*, in *Gita Shloka* 18-1²⁹⁷. He desires to know the essentials of the highly perplexing concepts of the *Sanyasa* and the *Tyaga* separately.

The definition of the *Sanyasa* has been debated variously by the scholars and pundits, with the stalwarts like *Shrimat Adi Shankaracharya* and *Lokamanya Tilak*, being the chief contributories, amongst others.

Sankhya and Sanyasa

Gita deliberates upon the concepts of the *Sanyasa* under the name ‘*Sankhya*’ in its 2nd chapter, starting with the *Shloka* 2-11²⁹⁸ to describe the stand of the *Jnanins* and their philosophy.

It says that the *Atman* is *Aja* (not having birth), immortal, *Avyaya* and *Avinashi*. It does not kill any, nor does it get killed by any. It is not consumed by fire. It does not break by force. It does not become wet by water. It does not dry up by wind. It is unaffected by the actions of the *Pancha-Mahabhootas*. It is stationary, unmoving and *Sanatana* (primordial). It is *Avyakta*, not perceived by the *Indriyas* (senses). It has no *Vikaras* (evolution into the phenomenal world). It does not mutate into anything. It forever remains as it is. (*Gita Shlokas*, 2-12 to 30).

Freedom from *Karma*'s Bondages

After thus clarifying the nature of the *Atman*, the *Lord* says that this is the knowledge that follows upon the *Sankhya* line of philosophy. Then onwards, he takes up the narration of the *Karma-yoga* to be rid of the bondages of the *Karma*.²⁹⁹ He starts telling that the following even fractionally of the *Yoga* that he now narrates will emancipate one from the *Karma*'s bondages.³⁰⁰

The *Buddhi* that runs after many desires is unsuitable for this *Yoga*. It only attains the good and desired results like pleasures in this and the other worlds, like the *Svarga*. The one-centered *Buddhi* that can decide the doing or the not doing of any *Karma* for attaining the state of desirelessness is essential in this path of the *Yoga* of *Gita*. Only such a *Buddhi* can take one to the ultimate *Samadhi* state.

The *Vedas* are a mine of the *Trigunas*. One should refrain from mining the *Trigunas* and thus one can attain to the state in the *Atman* by renouncing the desires and the fruits of the *Karmas*. For one so attained, the *Brahma-jnanin*, the *Vedas* cease to have any purpose.

Yoga-nishttha* or *Karma-yoga

Gita then starts with the motto for the *Mumukshus* (those desirous of the *Moksha*) and the *Sadhakas*. One is entitled to do a *Karma* but not to expecting its desired fruits. One should not do any *Karma* with desire for a particular result. Also, one should not cease to do the *Karmas* that befall one's lot.³⁰¹ The answer to *Arjuna*'s query about the *Sannyasa* and the *Tyaga* (18-1, *Gita*) is to be found in it, although it is raised much latter.

It is clarified in the 18th chapter that the insistence on not doing the *Karmas* is what is the characteristics of the *Sannyasashrama*. The doing of the *Karmas* without desire for their fruits is the characteristics of the *Tyaga*.

Later on, these two terms get intermingled by extrapolating that the real *Sannyasa* is not the one by donning the saffron clothes and renunciation of the *Karmas* as in the *Sannyasashrama*, but renunciation of the desire for the fruits of the *Karmas*.

Hence the *Lord* says that the real *Sannyasin* i.e. the *Tyagi*, who does not desire the fruits of the *Karmas*, even while doing them, does not get bound by the three types of the fruits of the *Karmas* that those who are not the *Tyagis* get viz. the *Ishtha* (desired), the *Anishta* (undesirable) and the *Mishra* (partly both the desired and undesirable)³⁰².

For it, a similar method is delineated in the *Gita Shloka* 2-48³⁰³, earlier. One should do the *Karmas* without desire for fruits, and should be equanimous to their fruition or otherwise. This attitude of doing the *Karmas* (*Buddhi*) is called the *Yoga* (aka *Karma-yoga*).

Doing a *Karma* with desire for its fruit is definitely at a far too lower level than practicing this *Yoga* (*Karma-yoga*). Hence one should adopt the attitude of *Samyabuddhi* i.e. equanimity to whatever fruits the *Karma* may yield, desired or otherwise. Doing of the *Karmas* likewise is the essence of this Nishkama Karmayoga. This is the true way to attaining to the Moksha.

This is the other Nishttha leading to the Moksha than the *Sankhya*-nishttha described earlier in the *Gita Shlokas* 2-11 to 38. One who follows this path, becomes free of the six elemental enemies of humankind viz. the Kama (desires), the Krodha (anger, frustration at nonfulfillment of desires), Lobha (avarice), Mada (drunkenness with power), Moha (*Ajnana*) and Matsara (jealousy of others attainments).

The activity of the senses does not disturb him. His *Chitta* remains happy. His *Buddhi* is steady in his pursuit of Moksha. Such a person even if indulging in the sensory pleasures and doing all the *Karmas*, is truly stationed in the *Samadhi* state. He alone attains the Shanti i.e. the *Brahman*. This is the gist of the sermon of *Lord Shri Krishna* on the *Karma-yoga*. It is applicable equally to the persons doing the Tyaga aka *Sannyasa*, with the *Jnana* of this *Yoga*.

Indispensability of *Karmas* and *Yoga*

The topic of the *Sannyasa* is again discussed in the 3rd chapter of *Gita* while dealing with *Arjuna*'s doubts on the *Lord*'s earlier narration on *Sankhya* and *Karma*³⁰⁴. He asks that if the *Yoga* of the *Samatva Buddhi* (the Karmayoga) is superior to the doing of the *Karmas*, why the *Lord* is insisting upon him to fight the war at hand. However, here is a catch in his thinking. He neglects the fact that the *Lord* never asked him to forgo the *Karmas* while narrating the *Karma-yoga*. All that he said was that the *Karmas* should be performed employing the *Samatva Buddhi* i.e. equanimity towards their fruits, desirable or otherwise.

The *Lord* once again clarifies that he has said that there are two Nishtthas – the *Sankhya*-Nishttha attained by *Jnana-yoga* and the *Yoga*-Nishttha attained by the *Karma-yoga*³⁰⁵. He then says that the *Karmas* are an

indispensable part of the human existence and cannot be done away with, howsoever one may try.

It is not as if by not starting a *Karma*, one can attain the Moksha. Nor it is possible to attain it by the renouncing of the *Karmas*. It is because not a single moment passes by without doing a *Karma*.³⁰⁶ The Gunas of the *Prakriti* always make one act, one way or the other.

On the face of it, by controlling the action of the senses (Karmendriyas), but continuing to contemplate upon the sensory pleasures, no one can attain the true *Sannyasa* or the Naishkarmya-siddhi. On the contrary, the *Jnanin* who controls the senses by following the principle of desireless action i.e. the *Krama-yoga* is the true *Sannyasin*.

One should not renounce doing of the *Karmas*. The prescribed *Karmas* (Niyata *Karma*) should be done by everyone. The *Karma* of the Yajnas ought to be done without desire for its fruits. Even the *Jnanin* who is not bound to any worldly duties should practise the *Karma* by following the *Yoga* method to lay down an example before the public. *Lord Shri Krishna*, too, has followed these dicta in his personal life.

The *Jnanin*, too, behaves according to his *Prakriti* in tune with the Gunas, though recognizing that he is not the doer. He does all the *Karmas* with the Samatva *Buddhi* and surrenders their fruits to the *Lord*. This is the gist of the *Yoga* i.e. the *Karma-yoga*.

Jnanin and the Karma-Akarma

After narrating the primacy of the *Karma-yoga* and the nature of the *Karmas* and the *Akarmas*, the *Lord* praises the *Sannyasa-yoga*. He says³⁰⁷ that the *Yogi*'s doubts about his primal nature into *Godhead* are destroyed by acting in accordance with the methodology of the *Karmayoga* and by the *Jnana* thus gained. The *Karmas* cannot bind such a person.

Unitary Nature of Karmayoga and Sankhya

Arjuna was keen to know about the import of *Lord Shri Krishna*'s narrative upon the *Karmayoga* and the (*Sankhya*) *Jnanayoga*. He pointed out that on the one hand the *Lord* prescribes the *Sannyasa* of the *Karmas* and contrarily, on the other hand *He* asks for following the *Karmayoga*.³⁰⁸

The *Lord* replies to him thus: The *Sannyasayoga* and the doing of the *Karmas* in accordance with the *Karmayoga* both lead to the *Moksha*. But the *Karmayoga* is superior to the *Sannyasa* (desertion) of the *Karmas*.³⁰⁹

It is because by following the *Karmayoga*, one gets the same result as that of the *Sannyasa*.

The two are thus inseparable. The *Lord* says that the two *Yogas* of the *Karma* and its *Sannyasa* are one and the same. The conduct according to any leads to the *Moksha*.³¹⁰ Hence it is said that the *Yogi* and the *Sankhya* follower both attain to the same result i.e. *Moksha*.³¹¹

Thereafter³¹² the *Lord* berates those who aspire to attain the *Moksha* by following the superficial *Karmasannyasa*. He says that one who does not or cannot act according to the tenets of the *Karmayoga* and adopts the *Sannyasa* is a waster. But the one who follows the wisdom of the *Karmayoga*'s actions attains to the *Mukti* very easily.

Hence the *Lord* says³¹³ that such a person is an *Akarta* (non-doer of the *Karmas*) even when he is indulging in the *Karmas*. He gains the real *Naishkarmya-siddhi*. He is the *Jnanin* and the permanent *Sannyasi*. He does not need to desert the home and the near and dear ones. Remaining in the world of action, he is freed of the bonds of the *Karmas*. The person thus becomes free of the duet of *Raga* (desires) and the *Dvesha* (anguish) and becoming a *Sannyasi* forever, easily attains to the *Moksha*.

Real Yogi and Sannyasi

The *Lord* has revealed the concepts behind 1. The *Sannyasa-yoga* or the *Sankhya-yoga*, 2. The *Sannyasashrama* i.e. the fourth *Ashrama* in the public eyes called *Sannyasa* and 3. The real *Sannyasa* attained by the following of the *Nishkama Karmayoga*.

After disclosing thus, the ideas of the three types of conduct, the *Lord* puts His seal of approval on the narration before taking up the subject of the *Dhyanayoga* or the *Yoga* proper aka *Rajayoga* in the sixth *Gita* chapter. He specifically says³¹⁴ that only he who desists from the fruits of the *Karmas* and acts according to the call of his duties is the real *Sannyasin* and the real *Yogi*. Those who become devoid of actions and the *Karmas* are neither *Yogis* nor *Sannyasins*. Hence the *Shastras* aver³¹⁵ that the *Sannyasin* is the real *Yogi* about the one who has stopped desiring i.e. attained the *Sankalpa-sannyasa*. Anyone whose desires remain is neither a *Yogi* nor a *Sannyasi* even if he has donned the saffron robes and entered into the fourth *Ashrama* i.e. the *Sannyasashrama*.

Hence the *Lord* reiterates that a person who desires to attain the *Yoga* has to follow the path of *Karma*. After attaining to *Yoga*, he should practice the *Karma* for its own sake.³¹⁶ In *Gita Shloka* 6-3, the word *Shama* is used.

Its meaning is *Shanti*, rest, cessation, satisfaction, peace, *Moksha* and self-control. The usage suggests that attaining to *Shanti* (*Brahman*) is the result of the *Yoga* based upon the *Karma*.

After attaining *Yoga*, having attained the *Brahman* itself is the reason to continue practicing the *Karma* as before, for the *Lokasangraha* (the work to benefit the humanity and all the beings, including the Gods, and the *Asuras* etc.) and the like so as not to relegate to nullity the *Lokas* i.e. the three or seven *Lokas* (worlds) that depend upon the *Karmas* for their sustenance.

Lord Shri Krishna says that when one is not attracted by the sensory pleasures and renounces his will to do a *Karma* or not to do it, he can attain the peak of *Yoga*. This state of the *Yogi* is known to *Gita* by the phrase ‘*Sarvasankalpasannyasa*’. He then rides the celestial horse of *Yoga*. He can also be likened to have come to the peak of an arduous to climb upon mountain.³¹⁷

The *Yogi* so attained had been climbing the mountain of *Yoga* starting from its base on the initial steps of the *Yama-Niyamas*. Following upon the pathway of the *Asana*, he reached the cliff hanger of the *Pranayama*, thus arriving midway to his goal of its peak. Then onwards he sojourns upon it and the cliff of the *Pratyahara*, as well, by the force of his *single-minded* devotion to *Vairagya* i.e. restraint from sensual pleasures. Then he rides the horse of *Prana-Apanas* and gallops across the terrain of *Dharana*, reaching ultimately the peak that is the *Dhyana* of this *Ashtanga Yoga*. Once this goal is attained, the *Yogi* loses distinction between *Yoga* as a means and its attainment as a goal. This is the analogy Saint *Dnyaneshwar* has coined to explain the process of *Yoga*.

The natural tendencies and bondage to the *Prakriti* (*Pravritti*) do not survive once he has attained his goal thus. He even forgets how he has arrived at his supreme goal.

Background of Arjuna’s Query

These topics of *Sannyasa*, *Nishkama Karmayoga*, *Chaturthashrama* aka the mundane *Sannyasashrama*, foolish renunciation of *Karmas* by the ignorant folks, *Sankalpa-tyaga* aka the *Sankalpa-sannyasa*, *Sankhya-yoga* aka the *Jnanayoga* and *Karmayoga* aka the *Yogamarga* are dealt with by the *Lord* in the first few opening chapters of *Gita*. We have become somewhat acquainted with these issues. Hence it will be easier for us to follow the query of *Arjuna* at the beginning of the 18th *Gita* chapter.

Let us look at his query vide *Gita Shloka* 18-1 through the eyes of *Shrimat Shankaracharya* and then we will turn to what Saint *Dnyaneshwar* has to say on it in his illustrative words

Shankaracharya and Gita Shloka 18-1.

The revered *Acharya* clarifies at the outset of the commentary on the 18th chapter that this chapter is the essence of *Gita*. The concepts of *Sannyasa* and *Tyaga* appearing in the first chapters of *Gita* are somewhat less clear. Hence *Arjuna* again poses the query on their exact meaning.³¹⁸

The *Lord* says³¹⁹ that many a knowledgeable pundit call the renunciation of the *Karmas* undertaken with desire for their fruits like the *Ashvamedha* etc. as *Sannyasa*. They count the non-doing of the *Karmas* appointed by the *Shastras* as duties of man as *Sannyasa*; whereas some geniuses say that the *Sava-karma-fala-tyaga* is the *Tyaga* in essence in which the person doing it does not desire any fruits for himself of the appointed *Nitya* and *Naimittika Karmas*.

There is an opinion that whether it is *Tyaga* of the *Kamya Karmas* by themselves or the *Tyaga* of their *Karmafalas*, it is *Tyaga* in essence and qualifies to be called as the *Sannyasa* and the *Tyaga* together. They opine that the fruit of the *Karma* has to be borne by the persons who are not *Sannyasins* but the *Sannyasins* do not thus bear it.

Another opinion referred to by the *Lord* is that of the *Sankhyas* and others that qualifies all the *Karmas* as binding and therefore, every *Karma* should be renounced as also the *Raga* (desires) and the *Dvesha* (aversion) etc. by even any *Mumukshus* (one desirous of the *Moksha*) who is bound by duties to *Karmas*.³²⁰ Some pundits, however, make a distinction of the *Karmas* like the *Yajnas*, the *Danam* and the *Tapasah* as not to be renounced by anyone.

Acharya opines that these alternatives viz. *Sannyasa*, *Karmafala-tyaga*, non-doing of all the *Karmas*, or doing only the *Yajna-Danam* and *Tapasah* are the options for only those who are duty-bound to the *Karmas*. The *Sannyasins* who have turned their backs to all the desires and fruits are not required to do so as they have renounced the *Karmas* in their entirety without any desire for their fruits.

The *Acharya* says that this has been already decided in the deliberations of the *Sankhyayoga* (3-3, *Gita*) in the 2nd *Gita* chapter. Hence in the eighteenth chapter, what remains to be decided is the case of the

Mumukshus and the *Sadhakas* who are the followers of the path of the *Karmayoga*.

It is because those who attain by *Sankhya* aka *Jnanamarga* do not sorrow over *Sukha-Duhkhas*, *Raga-Dveshas* and *Moha* etc. They do not regard the maladies afflicting the bodies as of the *Atman* and they do not desire anything. They regard that all the *Karmas* are *Prakriti*'s work and they do not do anything. Hence the *Sankalpa* of renunciation of *Karmas* or their *Tyaga* is impossible for them. They have renounced all the *Karmas* through their minds knowing that one does not do any *Karma* but the *Prakriti* does it.

The *Gunatita* are devoid of the *Sankalpa* (*Sarvarambha parityagi*). They are *Mauni* (silent spectators), and satisfied within. This is the extreme goal of the *Jnanamarga*. Hence for those who attain by this path, the *Gita Shloka* 18-1 does not apply. Hence it applies only to those given to the *Karmas*.

Here the *Karmafala-tyaga* being superior to the *Sattvika* and the *Rajasika Tyaga*, is called the *Sannyasa* as a eulogy as per the *Acharya*. It is known as the *Roopasannyasa* to distinguish it from the *Vidvatsannyasa* of the *Sankhyas*. The relevant *Gita Shlokas* do not carry that *Roopasannyasa* at their hearts.

Counter-arguments and Acharya's justification

Immediate counter argument to the above is that the *Karmas* cannot be renounced by any embodied being. Hence the meaning of the word *Sannyasa* should be taken as *Karmafala-tyaga* and it must be the main contention of *Sannyasa*.

The *Acharya* says that *Arjuna* was without *Jnana* and hence this argument would not apply to him about impossibility of renouncing the *Karmas* which is eulogical depiction of the inevitability of the *Karmas* in the alluded *Gita Shloka* '*Na hi dehabhrita shakyam...*'; (18-11, *Gita*). Similarly, eulogical is the statement of the *Lord* in the *Gita Shloka* 12-12 that *Shanti* is attained by *Karmafala-tyaga*.

For those who have renounced the *Karmas* by their mind, who have attained the *Sakshatkara* of the *Atman*, the alternative of renouncing the *Karmas*, the *Karmafalas*, doing the *Yajna-Danam-Tapasah* etc. do not apply. These arguments of *Shankaracharya* spin around the attained men and do not apply to those who are the *Sadhakas* and the *Mumukshus*, one

must note. Those interested in the detailed arguments may kindly refer to the *Shankar Bhashya* of *Gita* from the relevant chapters.

Saint Dnyaneshwar on Sannyasa

Let us look at what *Saint Dnyaneshwar* has to say upon this subject. He, too like the *Acharya*, opines that the 18th *Gita* chapter is a summary of the essence of *Gita*. He calls it the epitome of *Gita*. Let us look at how the discussion in the 18th *Gita* chapter has arisen on the backdrop of its 17th chapter to understand the basis of *Arjuna*'s query in its 18-1 *Shloka*.

In the 17th *Gita* chapter, the *Lord* said that the *Brahman* has threefold names *OM*, *Tat* and *Sat*. Their disposal was also adequately delineated in the context of the various *Karmas* and the *Trigunas*. It was stated that any *Karma* done is without using these names actively is useless. But the *Karmas* like the *Yajnas*, the *Danam* etc. when surrendered to into the *Brahman* become the *Brahman* itself. Such *Karmas* do not leave behind the bonds of the *Prakriti* and the repetition of the birth-death cycles. The following of such a benign way of doing the *Karmas* faultlessly is divine and more than equal to the systematic following of the *Vedic Karmas*.

At the end of the 17th chapter, the *Lord* has said that the *Havana* (Offering into the Sacred Fire aka *Agni*). The *Danam*, the *Tapasah* and other *Vedic Karmas* do not yield any fruits, either here upon the Earth or there i.e. in the *Lokas* ahead. It is, therefore, known as *Asat*.

Karma-nishttha

The *Lord* insists in *Gita* to follow the *Path* of the *Karmas* in the interest of everyone, barring the *Jnanin* who may decide for themselves what is apt for them. The *Lord* says at the end of the 17th *Gita* chapter that doing any *Karmas* is without any yield unless one does them becoming the *Brahman* oneself by the proper use of the three names of the *Brahman* viz. *OM*, *Tat* and *Sat* as in the relevant *Gita Shlokas* of its 17th chapter.

But *Arjuna* wrongly thinks that the *Karmayoga* is fraught with so many difficulties that no one except a few can follow it well. Hence anyone doing the *Vedic Karmas* is sure to go to hell by doing them improperly. Hence it will be better to follow the *Jnananishttha* by renouncing the *Karmas* altogether, rather than the difficult *Karmanishttha*. Hence to clear his doubts and confusion he posed the query to the *Lord* as in *Gita Shloka* 18-1.

The first half of the 18th *Gita* chapter is a result of his query which is adequately replied by *Lord Shri Krishna*. It is again summarized including

the advices given elsewhere in a coordinated manner in the *Gita Shlokas* 18-49 to 66 and more eminently by Saint *Dnyaneshwar* in what he summarizes in the *Kramayoga* i.e. step-by-step (*Krama*) *Yoga* of the *Karma* Path.

Lord Shri Krishna on Sannyasa and Tyaga

The *Lord* says that *He* is now going to give *His* final opinion on the subject of *Sannyasa* and *Tyaga*. The *Tyaga* is of three kinds.³²¹ The *Karmas* and the *Yajnas*, the *Danam* and the *Tapasah* should never be abandoned. These are conducive to the purity of the mind and the *Chitta*.³²² However, these *Karmas* should be performed as duties and renouncing the desires and the fruits of these *Karmas*.³²³ The *Sadhakas* and the *Mumukshus* have to follow upon this clear-cut path delineated by the *Lord* to attain to the *Moksha* while doing, and not renouncing, the *Karmas*.

The *Nitya* like the *Sandhya*, the *Agnihotra* etc. and the *Naimittika Karmas* (occasional *Vedic* rites) are the duties assigned by the *Shastras* in accordance with the injunctions of the *Vedas*. One view is that they do not have any fruits. On the other hand, their renunciation is fraught with sin. Another view is that these give the best fruits. Whatever it may be, these cannot be renounced.

Both the words *Sannyasa* and *Tyaga* imply the *Tyaga* – abandonment aka renunciation. But there is a slight distinction between the two. *Sannyasa* means total abandonment aka non-doing of the *Karmas* altogether whereas while doing the *Karmas*, the abandonment of their fruits is called the *Tyaga* in this context by the *Lord*.

The *Kamyas Karmas* are done for the fruits they bear. One should not abandon the *Kamyas Karmas* like the *Yajnas*, the *Danam* and the *Tapasah* which purify the *Chitta*. This ought to be performed diligently devoid of any desire for their fruits. The *Rajasa* and the *Tamasa* components of the mind are removed by them. That way the progress on the path of the *Sadhaka* is accelerated.

The *Nishiddha Karmas* i.e. those proscribed by the *Shastras* should never be performed as they are against the injunctions of the *Vedas*. These attach to the *Sadhaka* the *Rajasika* and the *Tamasika* qualities and thus bind him to the *Prakriti* more and more.

Thus, although the *Karmas* are bound to bear the fruits, there is a method to avoid getting their fruits while doing them diligently. That has already

been seen by us in the 17th chapter of *Gita* in connection with the disposal of the names of the *Brahman- OM, Tat and Sat*.

The doer of a *Karma* should immerse himself into the *Brahman* and regarding the *Karma* as the *Brahman* should end it in the *Brahman* by using the *OM, Tat and Sat* at the beginning, middle and end of the *Karmas*. Their fruits should be abandoned.

This is how the *Lord* has enjoined upon the *Sadhakas* and the *Mumukshus* the perfect method of doing the *Karmas* to be done while remaining unattached to them and desires and fruits of his actions.

Proscribed Tyaga

This subject now turns to the *Trigunas* and their relation to the matter of *Tyaga*.

The *Lord* further adds that abandoning the appointed *Karmas* of the *Vedas* is fraught with dangers vast. Their *Tyaga* due to *Ajnana* is bad in the *Shastra* and is conducive to increasing the *Tamoguna* in the *Sannyasin*.³²⁴

The *Rajasika Tyaga* is one in which the *Karmas* are abandoned because of fear of pain or injury to the body. Such a *Tyaga* does not yield the fruits of *Tyaga*.³²⁵

Real Tyaga

The *Lord* says that the real *Tyaga* is *Sattvika*. When the appointed *Karmas* are done most diligently as duty-bound without attachment and longing for their fruits, the *Tyaga* is *Sattvika* in nature.³²⁶

The person who does not hate the arduous deeds and is not attached to the easy deeds is the real *Tyagi* with *Sattvika Vritti*, intelligent and has no doubts as to what should be the nature of the real *Tyaga*.³²⁷

It is not possible for the embodied beings to abandon the *Karmas* totally as some or the other *Karma* will be performed by them, meaning here one or the other actions of the *Indriyas* or the body whether in accordance with the *Vedas* or not. Hence one who abandons their fruits (*Sarvakarmafalatatyaga*) is the real *Tyagi*.³²⁸

We may just take a note of that the interpretations of the *Acharya, Lokmanya Tilak* and others are at variance upon these last three *Gita Shlokas* (18-9 to 11).

Karmajijnasa

Karmafala

The *Karmafalas* are of three types, the *Ishta* (desired), the *Anishta* (undesirable) and the *Mishra* (partly desirable and partly undesirable). One who does not practice *Tyaga* (*Atyagi*) is supposed to get these but a *Tyagi* i.e. a *Sannyasi* hardly ever gets it.³²⁹

Forces Behind Karma

The *Lord* says that there are five causal factors behind the fruition of the *Karma* transactions according to the *Sankhyas*.³³⁰ Those are the *Deha* means the body, the *Karta* means the *Jeeva*, *Karanam* means the various senses (*Indriyas*), *Cheshta* means their actions, and *Daiva* - the forces governing their actions (*Gods*).³³¹

Prakriti-Purusha

Shrimat Adi Shankaracharya clarifies in his *Gita Bhashya* as follows: *Deha* (body) is the base upon which and through which the forces of *Ichchha-Dvesha*, *Sukha-Duhkhas* and *Jnana-Ajnana* etc. manifest. *Karta* is the embodied *Jeeva* that experiences the play of the *Prakriti* and sustains upon its illusion of in the form of *Maya*. *Karanam* are the twelve *Indriyas* viz. the five *Jnanendriyas* and the five *Karmendriyas*, Mind and *Buddhi*. Their *Cheshta* mean the transactions of the *Indriyas* namely, breathing in and out, enjoyment and experiences of the sensory pleasure and objects etc.

Daiva means the presiding deities of the various *Indriyas* e.g. *Soorya* (Sun God) for the eyes, *Soma* (Moon God) for the Mind, and *Indra* and similar others. In fact, these *Gods* are themselves the transactional forms of energies based upon the original *Chetana*, which is a constituent of the *Kshetra* as we have learnt in our considerations of the *Kshetra-Kshetrajna* earlier elsewhere in Book 3.

In the final analysis, it reflects that the five causes of the *Karma* are from the *Kshetra* which is the *Prakriti* as we had seen in the 13th chapter of *Gita* as stated before. The credit of *Karma* goes to the *Prakriti* as noted elsewhere in *Gita* is reiterated here, too, in an indirect manner. The *Atman* (the *Purusha*, the *Kshetrajna*) being the *Sakshi* or the spectator and the experienter and the (*Kshetra*) *Prakriti* being the active agent behind the *Karmas*.

Karma – 4th Gita Chapter

For reviewing various aspects of the *Karma*, let us turn to the 4th *Gita* Chapter. The relevant *Shlokas* from it are 4-13 to 18.³³²

The *Lord* created the world according to the *Gunas* and the *Karmas*. It has four *Varnas*. Even though *He* is the *Karta* of this world phenomenon, *He* should be regarded as *Akarta* and *Avyaya* because the *Karmas* do not bind *Him*. *He* does not have desire for any *Karmas*. One who knows *Him* to be thus is not bound by the *Karmas*.

The greats like King *Janaka* and the others did all the *Karmas* knowing it. Those who follow in their tracks are also not bound by the *Karmas*. Hence all the *Mumukshus* ought to strive for following in the footsteps of King *Janaka* and the other stalwarts.

The cognoscenti also become confused while deciding which is the *Karma* and which is the *Akarma* (non-doable *Karma*) basically. Hence the ordinary men cannot get to know anything definitive from their say. Hence the *Lord* decides to narrate what is the right *Karma* for emancipation from the world and which is the *Akarma*.

The normal *Karma* is regarded as giving rise to the *Bhootas*. That is the right *Karma*. The *Karma* to be done in accordance with the *Varnashrama* dicta is called the *Vikarma* (*Vishesha Karma*). The *Nishiddha Karma* i.e. the *Karma* proscribed by the *Vedas* and the *Shastras* is called the *Akarma*. The ambit of *Karma* is very vast and difficult to know.

The person who sees the *Karma* in the *Akarma* and the *Akarma* in the *Karma* is indeed a genius and one who knows how to do the *Karmas* so as not to bind him to the world. It means one who does the appointed *Karma* without desire for its fruits i.e. in the *Nishkama* state knows that even while doing any *Karmas*, he is not the *Karta*. He also knows that the *Karma* is no different from the *Karta*.

The Five Origins of Karma

The five origins of the *Karma* are the same as the five causes narrated above.³³³ All the *Karmas* done by speech, mind or body, whether just or unjust, originate in them.

Naishkarmya of the Jnanin

The causes and the origins of the *Karma* are thus different from the *Atman* and these have their roots in the *Prakriti*. But the *Ajnanin* thinking otherwise, treats himself as the *Karta*. He does not understand that the *Atman* remains *Akarta* in all this play of the *Prakriti*.³³⁴

But one who understands this equation between the *Karma*, its *Prakriti* oriented causes and the origins of the *Karma*, and the distinctness of the *Atman* from all these is indeed the *Jnanin*. He does not have the *Ahankara*

that he is the *Karta*. Hence his *Buddhi* is free of the agitations that *Karma* gives rise to. He knowing this that he is *Akarta* and the *Prakriti* is the active force behind the *Karmas* remains unattached to all the *Karmas* that he does. Knowing that the *Atman* is totally aloof from this play of the *Karmas* by the *Prakriti*, he is *Akarta*. Such a *Jnanin*, even if he were to slay the entire world, he will not be bound by that *Karma*.³³⁵

Jnanins and Saints

The *Nitya Mukta* (forever free of bondages of the *Prakriti*) *Jnanin* and Saints are like the *Vadavanal* (mythical Fire inside the Seas, Volcanos erupting inside the oceans). It remains inside the ocean, yet untouched by its vast waters. They are doing the *Karmas* but never touched by their bondages.

A lot has been discussed in the *Shastras* about the fate of a *Jnanin* or a Saint. Opinions vary. Some say that the *Prarabdha* is like an arrow. Once it has left the bow, its direction and target are fixed. Unless some force intervenes, its goal cannot be shifted. Likewise, the *Prarabdha* which has already started with the birth, even for the *Jnanin* and the saint, it will make them suffer whatever is their destiny. However, Saint *Ekanatha* is on record, saying that the *Prarabdha* gets destroyed by the grace of the *Lord*.

Saint *Dnyaneshwar* says that even for the *Muktas*, their actions go on in the same way as destined until they have a body. He is seen to subscribe to the theory that the arrow once it leaves the bow has to go to its target. Since he lacks the *Ahankara*, the *Karma* and its *Kartritva* do not belong to him. As such he does not get bound by the force of the *Karma* he does. Such a *Jnanin* even if he were to slay the entire world, he has no guilt or sin attached to him.

Like the *Devi*, its *Mahisha* (buffalo, ride), the *Trishula* (weapon) by which she slays the demon and the demon itself, all made of gold are indistinct from Gold, the *Jnanin* and the saint ever immersed in the *Parabrahman* is one with the world, his *Karmas* and their effects. All these are the *Brahman* for him and do not afflict him. There is no *Dwaita* to afflict. His state is of the *Adwaita*. He remains even higher than the *Sakshi Bhava* (witness conscience).

Passivity of the Atman

The *Atman* is passive (actionless, *Nishkriya*) in every *Karma* transaction. Hence it is never allied with the *Vikaras* (mutants of *Prakriti*) that are a sure signature of the *Prakriti* and not a facet of the *Atman*. The mutants of the *Prakriti* (*Vikaras*) form a *Sanghata* and how the 24 *Tattwas* form the

Kshetra has been noted by us in the Book 3. *Shrimat Shankaracharya* says that as such, therefore, the *Atman* is *Kevala*, its primordial never changing, never mutating state.

The *Atman* is, therefore, called by *Gita* as ‘*Avikaryo ayam uchyate*’ and the *Gunas* do the *Karmas* and not the *Atman* (‘*Gunaireva karmani kriyanti*’). Even if stationed in it with reference to its embodiment, still it never does any *Karma* nor it is a party to any *Karma* (‘*Sharirasthah api na karoti*’).

The *Atman* is, therefore, without any divisions (*Avayavarahita*), beyond *Prakriti* (*Swatantra*) and without the *Vikaras* (mutations). The *Jnanin* knows it and, therefore, he kills no one even if he appears to be killing by his actions. It neither slays anyone nor is slain by anyone (‘*Nayam hanti na hanyate*’, *Gita*, 2nd chapter).

To summarize the essence of the *Sankhya*, *Gita* says that the *Jnanin* who has sundered the *Ahankara* and whose *Buddhi* is unallied with the *Prakriti*’s afflictions, even if he were to slay the entire world, he does not slay anyone and he is not bound by such a *Karma* of slaying and being slain. Once one attains that state of the *Jeevanmukta*, by the loss of the *Ahankara*, his *Karma Kartritva* becomes a nullity and he attains to the *Vidvatsannyasa*. Hence, he does not reap the *Ishta*, the *Anishta* and the *Mishra Karmas* like the *Ajnanin*.

Karma of Ajnanin

The *Triputi* of the *Ajnanin* is depicted as the *Jnata*, the *Jnana* and the *Jneya*. It is called the *Jnana Triputi*. It induces them to act. The *Lord* says³³⁶ that this *Triputi* is at the root of the *Pravritti* to do the *Karmas*. Similarly, the *Karma Triputi* of *Karanas* (*Indriyas*, senses), the *Karma* and the *Karta* represents the *Karma* to the world. The action of these *Triputis* is the base of the *Karmas* in this world.

The *Jneya* is understood by the feedback or input by the senses of touch, word (speech and hearing), sight, taste and smell. The *Jnana* of the sensory objects and pleasures induces one to act i.e. to do the *Karmas*.

Trigunas and Karma

Karma and Shastras

We have looked into the various aspects of the *Karmas* in the *Gita Shlokas* 18-13 to 18. The five causes and the five origins of the *Karmas*, *Karmas* as per the dicta of the *Shastra*, just and unjust, the aloofness of the *atman* from the *Karma*, the state of the *Jeevanmuktas*, the triad of the *Jnana*-

Jnana and *Jneya* and the *Karta*, *Karma* and *Karana* (*Indriyas*) have been deliberated upon. But we have to go into the basis of all these in the *Trigunas* without which this enquiry is not complete.

Gita hypothesizes that the entire *Creation* is made up of the *Trigunas*. We have already seen some details thereof earlier while dealing with the 16th *Gita* chapter. It is further made abundantly clear in its 18th chapter that is under our observation now. Thereafter, it will be better possible to inspect the elements of the 17th *Gita* chapter that narrates the right way of doing the *Karmas* so that they do not bind the *Karta*.

***Triputi* and Triguna Transactions of Sankhyas**

The point of view of the *Sankhyas* applies to the *Jnana* and other *Triputis*. *Gita* says³³⁷ that the *Jnana*, the *Karma* and the *Karta* are differentiated into three types according to the three *Gunas* – the *Sattva*, the *Raja* and the *Tama* according to the *Sankhyas*.

Shrimat Shankaracharya who upholds the principle of the *Adwaita* in *Gita* says that the *Creation* based upon the three *Gunas* propounds the theory of the *Sankhyas* which is not in unison with its *Adwaita*. However, in order to explain the apparent working of the world, there is no substitute for the *Sankhya* doctrine. Hence it is incorporated into *Gita*. He qualifies his opinion by postulating that except for the *Dwaita* between the *Prakriti* and the *Purusha*, the order of *Genesis* and the working of the world as postulated by them is right for the sake of convenience while dealing with the phenomenal world.

Sattvika Jnana

Lord Shri Krishna says³³⁸ that the *Jnana* is *Sattviki* that sees the unitary nature of the variegated beings (*Bhootas*) and looks at their root in the one *Paramatman* that is indestructible (*Avinashi*), *Avyaya* (whole, without decay and mutations) and *Avibhakta* (without divisions into the numerous *Bhootas*). It leads to the *Moksha*.

Differences between *Shankaracharya* and *Dnyaneshwar*

Shrimat Shankaracharya says that the *Adwaita* of the beings is reflected in the *Jnana* that owes its outlook to the *Sattvika Guna* whereas the *Dwaita* between the *Bhootas* is reflected on account of the *Rajasa* and the *Tamasa Gunas*.

There are differences in viewing at the *Sankhya* doctrine from the eyes of *Shankaracharya* and saint *Dnyaneshwar*. The former gives a qualified acceptance to the *Sankhya* doctrine and accepts it simply because there is

no better *Adwaitist* doctrine to explain the world of duality. He is basically a theorist.

Saint *Dnyaneshwar*, however, is unapologetic about *Sankhyas* and praises it without any reservations. His outlook is that of a saint and is unbiased. He accepts the best from all the systems in as much as it does not compromise his propositions which we have seen earlier in the part on the 'Philosophy and *Yoga of Gita and Dnyaneshwari*' in the later part of the 'Autobiography of a Natha Siddha Yogi'.

Saint *Dnyaneshwar* integrates the various propositions accepted by him in a synthetic manner beautifully. While still retaining the *Adwaitist* doctrine, he has found an unmistakably his own variation of it in what we have already seen to be his *Chidvilasavada*.

Shankaracharya is not so straightforward because he is firmly wedded to his own doctrine of *Kevaladwaita* and interprets *Gita* as such although at times *Gita* belies his theory. Saint *Dnyaneshwar*, in fact, heaps the praise upon the *Sankhya* theory that it is the *Shastra* that takes you directly to meet the *Paramatman*.

Rajasika Jnana

The *Lord* says³³⁹ that the *Jnana* is *Rajasika* that distinguishes between the variegated *Bhootas* as exactly different from each other in every respect of nature and qualifying attributes and sees no unitary nature in their variety. It makes the *Jeeva* see the interplay of the three states of the *Jagriti*, the *Svapna* and the *Sushupti*.

Tamasika Jnana

The *Lord* says³⁴⁰ that 'Now listen to the signature of the *Tamasa Jnana*. One has to avoid it like not visiting the house of a vile man. It regards the body as the only thing to reckon with and once it is given, is to be enjoyed through it. It engulfs the person whom it afflicts and does not show even an iota of semblance to the *Tattwa* and the *Veda's Jnana*. It has no base and is but utter nonsense.'

It makes the *Jeeva* go through the cycles of births and death. It consigns one to the hell. The man afflicted by it lusts after pleasures of the senses. It is *Tamoguna* itself.

Karma and Gunas

The *Lord* says³⁴¹ that the *Sattvika Karma* is that which done forsaking the dualities of love and hate towards it (*Raga* and *Dvesha*). The *Karta* does not bear in mind the expectation of its fruit. It is done with a desireless

mind. It is the *Karma* that is appointed as one's own duty by the *Vedas* and the *Shastras*.

Rajasa Karma

Lord Shri Krishna says³⁴² that the *Karma* (with desire for specific fruits) *Karmas* done with *Ahankara* and zest are the *Rajasa Karmas*.

Tamasa Karma

The *Tamasa Karma*³⁴³ is done without any thinking about its likely harmful effects without consideration of one's strength and means. It is done out of *Moha* (lust) and it entails sure loss, destruction and violent deeds.

Sattvika Karta

Now upon the *Sattvika Karta*, the *Lord* says³⁴⁴ that he is the one who does *Karmas* with enthusiasm, determination and without the *Ahankara*, without expecting their fruits and remaining unattached to its success or failure.

Rajasa Karta

The *Lord* says³⁴⁵ that the *Karta* having the desire for the fruits of the *Karmas*, greedy and doing all the *Karmas* with lust, having violent attitude in their execution, impure of body, speech and mind, afflicted with joy and sorrow at its results is *Rajasa*.

Tamasa Karta

The *Tamasa Karta* is the hell personified. The *Lord* says³⁴⁶ that he is fickle-minded, uncultured, proud, full of the *Ahankara*, deceitful and selfish. He is happy to obstruct others in their rightful pursuits. He lazes around working as per a plan.

Buddhi and Dhriti

Gita says that it is going to narrate the characteristics of the *Buddhi* and the *Dhriti* based upon the *Trigunas*.³⁴⁷

Sattvika Buddhi

The *Lord* says³⁴⁸ that the *Buddhi* that knows what should be done (*Karya*) and what ought not be done (*Akarya*), which distinguishes between the *Pravrittipara Marga* and the *Nivrittipara Marga*, understands the way a *Jeeva* gets bound to the *Samsara* and the way to emancipation (*Moksha*) is termed as the *Sattviki Buddhi*.

Rajasi Buddhi

The *Lord* says³⁴⁹ the *Buddhi* that cannot discriminate between the *Dharma* and the *Adharma*, the *Karya* and the *Akarya*, is *Rajasika* in nature.

Tamasika Buddhi

The *Lord* says³⁵⁰ that the *Buddhi* that is engulfed into the *Tamasa*, which takes the *Karya* as the *Akarya* and the *Akarya* as the *Karya*, and the *Dharma* and the *Adharma* are mistaken by which is the *Tamasika Buddhi*.

Dhriti

Sattviki Dhriti: The *Lord* says³⁵¹ that the *Dhriti* that controls the *Manasa*, the *Pranas*, the *Indriyas* and their actions in such a way as to be conducive to the *Yoga*, and *Yoga* alone, with firmness is the *Sattviki Dhriti*.

Pantharaja Again

While *Saint Dnyaneshwar* describes the *Sattviki Dhriti*, he clearly refers to the *Pantharaja* once again in a nutshell. The detailed description with *Kundalini's* awakening and progressive stages of the *Pantharaja* have been narrated by him in the 6th *Adhyaya* of *Dnyaneshwari*. Here *Dnyanadeva* is referring to the *Dhriti* that can carry out and bear the entire process of the *Pantharaja*.

The parts of it like merging of the *Prana* and the *Apana*, the merging of the ten parts of the *Pranas*, the awakening of the *Kundalini*, the sojourn of the mind and the *Indriyas* with *Kundalini* through the *Sushumna Nadi*, and the *Sakshatkara* of the *Paramatman* through the *Kundalini* process etc. are clearly depicted in the brief description on the occasion of narrating what is the *Sattviki Dhriti*.

Saint Dnyaneshwar refers to this part in connection with *Gita's* allusion to the control of the *Manasa*, the *Pranas*, the *Indriyas* and their actions in such a way as to be conducive to the *Yoga*, and *Yoga* alone, with firmness to attain to the *Paramatman* in narrating what is the *Sattviki Dhriti*. This highlights his view of the *Pantharaja Yoga* as being central to *Gita*.

Rajasika Dhriti: The *Lord* says³⁵² that the *Dhriti* that occasionally makes a man act with the desire for the fruits of the *Karma* while helping him to attain the four *Purusharthas* of the *Dharma*, the *Kama*, the *Artha* and the *Moksha* is *Rajasika* in nature.

Tamasika Dhriti³⁵³: The *Tamasika Dhriti* is that by which the *Aviveki* (indiscreet) man does not come clean of the *Nidra* (*Ajnana*), the harmful *Samsara*, *Duhkha* and the *Mada* (pride, lust and intoxication). It makes a

man to treat the sensory pleasures as the sole objective of life and ultimately leads to his downfall and anguish.

Sukha

The above description of the *Buddhi*, *Dhriti* and *Karma* is intimately linked to the *Sukha-Duhkhas*. The *Buddhi* decides what it wants and then a particular *Karma* is undertaken to fulfil that objective. The *Dhriti* keeps man steadfast and engaged in that pursuit, and the *Sukha* and the *Duhkha* result depending upon the outcome of the *Karma* as per the five causes operating for favourable or unfavourable results.

Sattvika Sukha: The *Lord* then narrates the three types of the *Sukha* according to the three *Gunas*. He says that the *Sukha* which is enjoyed as a result of practice of the *Yoga*, and which is sure to destroy the *Duhkha* of being bound to the *Samsara*, which is bitter like a poison in the beginning, although like the *Amrita* in the end. That is obtained as a result of the *Grace*, and the boon of the *Buddhi* that holds the *Atman* dearest to the heart is the *Sattvika Sukha*.³⁵⁴

Rajasika Sukha

The *Lord* says³⁵⁵ that the *Sukha* that arises from the meeting of the senses with their objects of enjoyment may appear like the *Amrita* in its taste at its beginning but is ultimately a killer of the Supreme Joy (*Ananda*) as the poison is to the body.

Tamasika Sukha

The *Tamasika Sukha*³⁵⁶ is that which entraps the *Atman* into the pleasures arising out of *Nidra* (*Ajnana*), *Alasya* (laziness) and *Pramada* (faulty thinking and foul actions). Once in it, its lure cannot be resisted even till the end of life.

Svadharm

The three *Gunas* also are at the origin of the *Varna* system of the *Gita* times. We will now take it up for discussion through *Gita-Dnyaneshwari*.

Omnipresence of Trigunas

The *Lord* says³⁵⁷ that there is nothing in the universe that is not governed by the system of the *Trigunas*. They are the cause behind the *Triputis* that are an essential existential part and parcel of everything in the whole *Brahmanda*.

The *Trigunas* are the work of the *Prakriti*. There is no being, man or animal, or anything in the *Lokas* of the *Prithivi* (the *Earth*) and the *Dyu* (*Svarga*, *Heavens*) or amongst the *Gods* and the other *Yonis* that is free of

the *Trigunas*. Even the three mega-gods, *Lords Brahma, Vishnu and Mahesha* are a product of the *Trigunas*.

Chaturvarnya System

Saint Dnyaneshwar says that it is the root of the *Chaturvarnya* system that the *Lord* says he has created.³⁵⁸ The *Lord* says that the four *Varnas* – the *Brahmana*, the *Kshatriya*, the *Vaishya* and the *Shoodra* have been created by him according to their *Gunas*’ mix.³⁵⁹ Their *Karmas* are fixed by the *Shastras* according to the particular mix of the *Trigunas* that they are naturally endowed with.

Saint Dnyaneshwar says that the two *Varnas*, the *Brahman* and the *Kshatriya*, are created by the *Sattvaguna*, it being more predominant in the *Brahmanas* and less so in the *Kshatriyas*. The *Vaishyas* are having predominantly the *Rajoguna* with a portion of the *Sattvaguna*. The *Shoodras* have the *Rajoguna* mixed with the *Tamoguna*. Thus, the *Trigunas* have created these classes out of one and the same human race.

Svabhavaja Karma of the Brahman Varna: *Gita* says that the natural (*Svabhavaja*) *Karmas* of the *Brahmana Varna* are in tune with the following characteristics³⁶⁰:

1. *Shama*: Control of the *Indriyas* and the mind and the *Buddhi* etc. so as to merge the *Self* into the *Atman*;
2. *Dama*: The restrictions upon the *Indriyas*’ actions by the force of the dicta of the *Vedas* and the *Shastras*;
3. *Tapasah*: Following with conviction the decision of the *Buddhi* that is given according to the *Shastras* on the behaviour and the conduct i.e. the *Svadharm*a, even if entails hardship, and stick up to the practice of *Ishwara-pranidhana*);
4. *Shaucham*: The purity of body, mind and soul;
5. *Kshama*: To be tolerant of everything, including the miseries afflicted by the vile, and pardoning everyone for his misdeeds;
6. *Arjavam*: To be even-handed and with equanimity towards all beings, big and small, good and bad;
7. *Jnana*: To understand that to attain to the *Ishwara* is the ultimate aim of the *Shrutis* and the *Shastras*, and their dicta are meant for attaining it, and to follow it and try for achieving that final goal in this life itself;

8. *Vijnana*: The faculty of attaining to the *Ishwara* by the virtue of the purity of the *Antahkarana* and the *Vrittis* of the *Chitta*, and following of the *Shastras* and the *Dhyanyoga*;

9. *Astikya*: Upholding the dicta of the *Shrutis* and the *Shastras* as if they were the King's commands, with diligence and faith servility.

Svabhavaja Karma of the Kshatriya Varna

Gita says that the natural (*Svabhavaja*) *Karmas* of the *Kshatriya Varna* are in tune with the following characteristics³⁶¹: Valour, *Teja* (splendor), Dhriti (courage), being vigilant (*Dakshya*), not to desert a battlefield, *Danam* and *Ishwara-bhava* (control over the populace, their protection and upkeep).

Svabhavaja Karma of the Vaishya and Shoodra Varnas

Gita says that the natural (*Svabhavaja*) *Karmas* of the *Vaishya* and the *Shoodra Varnas* are in tune with the following characteristics³⁶²: The *Vaishyas* are to follow the vocations of agriculture, cow-herding and trading. The *Shoodras* are to serve the masses in different capacities.

Varnashramadharmas are Svadharma

The *Lord* says that by doing these *Karmas* allotted according to their *Varnas*, each of them serves the *Lord*. They attain to the *Moksha* by that alone done with dedication and as a duty to the *Ishwara*.

Ascendancy of Sattvaguna and Moksha

The later part of *Gita* after the *Shloka* 18-44 deals with the conduct according to the *Svadharma*, the *Svakarma*, the resultant *Naishkarmyasiddhi* and thereby attaining to the *Ishwara*. We will look into it and the importance of the *Svakarma* later on. Meanwhile let us have a look into an important aspect of the *Karma*.

We had seen earlier in the Book-4 the various aspects of the trifold *Shraddha* in its *Sattvika*, *Rajasika* and *Tamasika Avataras* from *Gita's* 17th chapter. At that time, we had dealt with the *Gita Shlokas* up to 17-22.

Thereafter, we turned our attention to examining the concepts of the *Tyaga* and *Sannyasa* and the clear-cut opinion of *Lord Shri Krishna* upon these. At that time, we understood the *Ishta*, the *Anishta* and the *Mishra Falas* of the *Karmas*. In that connection, we noted that it is not possible for an embodied soul to give up the *Karmas* altogether and thereafter considered the five Causes and the *Hetus* of the *Karmas* i.e. the base, the *Karta*, the *Karanam*, their transactions and the *Daiva*.

The enunciation that the five *Karanas* and the five *Hetus* are what govern the *Karma* and its outcome, and that the *Atman* is purely the *Akarta*. We noted that the *Triputi* of the *Jnana*, the *Jneya* and the *Jnata* i.e. this triad of the *Prakriti* is at the root of the *Karmas* and that the *Karta*, *Karanas* and the *Karma* are the entire gamut of the *Karma* (*Karma-sanchaya*).

Later on, we have seen the effects of the *Trigunas* on the characteristics of the *Jnana*, *Karta*, *Karma*, *Buddhi*, *Dhriti* and *Sukha*, dividing these into the *Sattvika*, the *Rajasika* and the *Tamasika* parts, and their correlation with each other. Just now, we are through dealing with the *Chaturvarna*, its creation according to the *Gunas* and the *Karmas* that are specific to each *Varna*.

While at it, we noted the prominent role of the *Sattvaguna* in the attainment of the *Moksha*.

The *Yoga* process, in nutshell, is first to acquire the purity of the *Chitta* through the observance of the *Yama-Niyama-Asana-Pranayama-Pratyahara*. For attaining these five parts of the eightfold (*Ashtanga*) *Yoga*, one has to qualitatively increase the *Sattvaguna* to the maximum and to subjugate and renounce the *Rajasa* and the *Tamasa Gunas* to the utmost.

For this reason of cultivation of the *Sattvaguna* and subjugation of the other two *Gunas*, the *Lord* has prescribed that the *Sadhaka* ought not to renounce the *Karmas* of the *Yajnas*, the *Danam* and the *Tapasah* that purify the *Chitta* and the mind and the *Buddhi* as seen just beforehand in our acquaintance with the first part of the 18th *Gita* chapter.

We have by now fully understood the mysticism behind the *Trigunas*' functioning and indirectly of the *Prakriti*'s operation in life. Similarly, we have briefly noted the importance and the power of the *Sattvaguna* in attaining to the *Paramatman*. However, by cultivation of the *Sattvaguna* alone is not enough to attain the *Moksha* but it is just an aid to it.

We are now going to see an important aspect for our *Sadhana* to cultivate the *Sattvaguna* so that it helps in attaining the *Moksha*. We are already familiar with the notion of the *Shuddha Sattvaguna* and its importance to *Sadhana*. Let us, therefore, turn to the 17th *Gita* chapter, to the *Gita Shlokas* ahead of *Shloka* 17-22 that we have already understood, once more to understand the most important principle of the *Sadhana* through the *Karmayoga*.³⁶³

Brahmanama and Creation

The *Lord* is now going to narrate the aspect that is inseparable to the *Sattvika Karmas* to attain to the *Moksha*.

The *Lord* says³⁶⁴ that *Shrutis* and the *Jnanins* say that *OM, Tat* and *Sat* are the threefold names of the *Brahman*. When the Creation came into existence, the *Brahmanas* (the *Brahmana Varna, Brahmins*) the *Vedas* and the *Yajnas* were created by the *Ishwara* using these three names of the *Brahman* (*Brahmanama*).

This Creation of the *Vedas* and the *Yajnas* is reflected in the *Gita Shlokas* 3-14 to 16³⁶⁵ that we had seen earlier in Book-6. In brief, the matter is as follows:

The *Lord* says that the *Prajapati* (the original *Brahmadeva*) created the animate beings with the *Yajna*. His intention was that the humankind should earn prosperity through the *Yajna*.³⁶⁶ Later on the *Lord* clarifies that following the *Svadharm*a is the *Nitya Yajna* and every wish will get fulfilled through it. *Svakarma* and *Svadharm*a are inseparable from each other.

That is why the *Lord* says³⁶⁷ that those who do other *Karmas* than this *Svadharm*a-*yajna* are bound by those *Karmas*. Hence, he advises *Arjuna* to do this *Yajna* by following the *Svadharm*a-*Svakarma* for the sake of the *Ishwara* without expectation of its fruit.

Devatas and Humans

The *Ishwara* created the *Devatas* (Gods) and men for them to be dependent upon each other. Their relationship is explained by the *Lord* thus³⁶⁸: Men should propitiate the Gods by these *Yajnas*. The propitiated Gods will give you the desired prosperity. Thus, both the men and the Gods will attain to the *Siddhis* by helping each other. That is how the Creation was made to function for men, and even for the Gods thus propitiated.

Fruits of Yajnas³⁶⁹: The *Lord* says that the fruits of the *Yajnas* given by the Gods thus propitiated should be shared with others. One who does not so share is a thief in the eyes of the Gods.

Svadharma and *Svakarma*

One should never abandon one's *Svakarma* and the *Svadharm*a. And never let the senses be loose. There is grave danger to the self if one does otherwise. That is why the *Lord* has said that one should follow the *Svadharm*a if die one has to in its discharge but never adopt another's *Dharma* (*Paradharm*a) at any cost.³⁷⁰

Therefore, the *Lord* says³⁷¹ that one ought to perform the *Karmas* as per the *Svadharmas*. If one does not do the *Karmas*, the body cannot survive for want of food and necessities.

By discharging one's own duty of the *Svadharmas* as a *Yajna*, one gets the *Prasadam* (*Purodasha*) from the *Yajna*. Eating that removes every sin from the person who does so. One becomes free of the bondages of the *Samsara*. However, those who do not perform the *Yajnas* thus become embroiled in sins.³⁷²

Karma and its Method

The *Lord* says³⁷³ that one who is satiated in his own Self and stations in the *Atman* by doing the right *Karmas* in a right way has nothing more to achieve. For him, there is neither any gain nor any loss by doing a *Karma* here on the earth. He has no bondages (*Rinanubandhanam*) left with the other beings.³⁷⁴

Hence one should perform one's own *Svakarma* as a sacred duty without any attachment to the self and the *Karma* or its fruits. One who does so attains to the *Moksha* invariably.³⁷⁵ The *Lord* thus teaches the humankind to follow the example set down by King *Janaka* and other illuminati who did their *Svakarma* following the *Svadharmas* accordingly.

Names of the Brahman

While adhering to the *Svadharmas*, the best of the *Sattvaguna* cultivation, one must keep tuned to the *Ishwara-pranidhana*. The names of the *Brahman* are three as in the *Vedas* – *OM*, *Tat* and *Sat* with which the *Prajapati* created the *Brahmanas*, the *Vedas* and the *Yajnas*.

We will presently look into this matter and the method of performing the *Svadharmas Karma* while remaining in the *Sattvika* state of mind. For that we will now once again turn to the 17th chapter of *Gita*.

OM

The *Lord* says that the invocation of the *Brahman* by its names *OM*, *Tat* and *Sat* is in three steps.³⁷⁶ The *Brahmavadinas* begin all their *Kriyas* and *Karmas* as per the *Shastras* by invoking the *Brahman* by its first name i.e. *OM* e.g. at the beginning of the *Yajna*, the *Danam* and the *Tapasah*, they invoke *OM*.

Saint Dnyaneshwar says that by invoking the names of the *Brahman* - *OM*, *Tat* and *Sat* at the beginning, and during, and at the conclusion of a *Karma*, the *Brahmavadinas* have attained the *Moksha* without having to renounce the *Karmas*. They manifest the *Onkara-swaroopa Brahman* by the

Dhyana on *OM* at the beginning of the *Karma*. Once the manifestation takes place, they begin the *Karma*.

The *Shrutis* insist upon invoking the *OM* at the beginning of the *Karmas*. From it only the custom of invoking, while beginning any *Karma*, the *Lord Ganesha* who is regarded as *Onkara-swaroop* has originated. That is the beginning of the *Saguna* worship, as such.

We know that Saint *Dnyaneshwar* has invoked *Lord Ganesha* to begin with his Magnum Opus - *Dnyaneshwari*. He envisages *Lord Ganesha* as the *Chit*, storehouse of all arts, crafts and literature as well as everything human talent manifests in the form of. *He* savours the essence of the *Upanishads*, taking in their fragrance of their flowery words. *He* is representative of the *Saguna Sakara Ishwara* in the form of the universe. Even so, *He* is *Nirguna Nirakara*.

He is *Swasamvedya* and *Adya* as we have already seen in the ‘Philosophy and *Yoga* of *Gita* and *Dnyaneshwari*’ part of the book ‘Autobiography of A Natha Siddha Yogi’ in the grand simile of the *Akshara Ganesha*. He has praised him on invoking and in the end, he prostrates before it, becoming united with his form.

Tat and Surrender to Brahman

Now let us look into *TAT*, the name of the *Brahman* and its rightful disposal. The *Lord* says³⁷⁷ that those who desire for the *Moksha* do not aspire for the fruits of any *Karma*. They do it surrendering the fruit to the *Brahman*. Their all actions like the *Yajnas*, the *Danam* and the *Tapasah* are done like-wise.

Sat and the Brahma-bhava of the Doer of the Karmas

Saint *Dnyaneshwar* says that the *Karma* started with *OM* and done with *Tat*, surrendering its fruits to the *Brahman*, is not yet so completed as to render its doer free of its bondages. Like salt dissolved in water retains its salty taste, the *Karma* done in *OM* and *Tat* states does not lose its nature of a *Karma* since the *Dwaita* between the *Karma* and the *Karta*, the *Brahman* and the doer of a *Karma*, remains.

Until the *Dwaita* is not extinguished, the bondage of the *Prakriti* and the *Karma* cannot be sundered. For removing this bondage, the third *Brahmanama* – *Sat* is useful.

The *Lord* says³⁷⁸ that the *Paramatma-bhava*, the uppermost sacred *Bhava*, the pristine *Bhava* is the *Chittavritti* without the *Ahankara*. This is known as the *SAT*.

The best of the *Karmas* that do not bind are done employing this *Brahma*'s name *Sat*. By doing so, the *Karta* assumes the unity with the *Brahman*. As such the beginning of the *Karma* i.e. the *Sankalpa*, the desire for a *Karma*, becomes the *Brahman* by employing the *OM* state of the *Karta*. The fruits and action of the *Karta* is merged into the *Brahman* by using the state of the *Tat*, another *Brahmanama* and the *Karta* also becomes the *Brahman* by employing the state signified by *Sat*, another name of the *Brahman*.

This then is the *Brahma-yajna* of the *Gita Shloka* 4-24. Everything one uses for the *Yajna* thus becomes the *Brahman* itself, leaving no trace of bondage to the *Karma* thus performed.³⁷⁹

Thus, the *Karma* made *Brahma-swaroopa* with the help of *OM* and *Tat*, and the *Karta* made *Brahma-swaroopa* by *Sat*, yields no fruits, making everything *Sat* - the *Karma*, the *Karta* and the *Karya*. This is the method *Gita* teaches to do a *Karma* from the maximal *Sattvika* stance.

It is the theory that the *Brahman* especially manifests in everything and everywhere its name is pronounced. Based upon it, this method of *Gita* teaches us the excellent way of doing a *Karma*.

Again, the word *Sat* in a *Karma* makes it perfect, despite any lacunae in its performance that is but human. Thus, we may note that '*OM Tat Sat*' is the *Brahman* itself. It is like the *Parisa* (The Philosopher's Stone) that turns everything into the sublime, the Gold, the moment it touches it. The *Brahmanama* '*OM Tat Sat*' takes one to it from where this cosmos arose, the *Parabrahman*.

Knowing it thus should one do one's *Karmas*. Every religion places a very high value upon its God's name. In *Vedas*, the Ultimate, the God of the Gods, is the *Parabrahman*. Its names, '*OM*, *Tat* and *Sat*' are equally powerful and sacred to us.

Hence the *Lord* says³⁸⁰ that the intention of doing the *Karmas* like the *Yajnas*, the *Danam*, the *Tapasah* etc. with steadiness in the *Brahman* and for the sake of it is known as the state of the *Sat*. The *Karma* done in that state also becomes the *Sat-swaroopa*.

The *Karma* started with the *Onkara*, surrendered to the *Lord* with the *Tatkara* and done by becoming one with *Him* by the *Satkara* becomes one with the *Karta* and merges into the *Brahman*. The *Onkara* - *OM* - is verily the *Brahman*. One should fix one's *Dhyana* upon it while undertaking a *Karma*.

Fixing oneself upon the *Tat*, one should do the *Karma* and surrender it to the *Lord* with its fruits. One should bear in the *Dhyana* that the *Brahman* is not different from him, thus becoming one with the *Sat-swaroopa Brahman*. A *Karma* thus done is the one appointed by the *Shrutis*, called the *Satkarma*.

By this method, even if the *Karma* is forbidden but done inadvertently, becomes a *Satkarma* by itself! This is the Maximum that the *Brahman's* names - *OM*, *Tat* and *Sat* - wrought in this cosmos of uncertainties.

This method was taught by the *Lord* to *Arjuna* when he was faced with the *Karma* of battling and killing his own kith and kin, thus entailing a sure sin. He was advised to stick to his *Svadharm*a and *Svakarma* of warring of a *Kshatriya*, and not turning his back to the battlefield. That way the sinful act would become not sinful but leading him even to the *Moksha* state.

This is the essence of the *Shraddha*. The *Karmas* are done according to its three kinds – the *Sattvika*, the *Rajasika* and the *Tamasika*. Amongst these three, the *Sattvika Shraddha* is the most superior. One endowed with it, one performs the *Sattvika* and appointed *Karmas* as per the *Shastras*. But it cannot help attain to the *Moksha* without being joined with the *Brahma-namas*. Hence the *Karmas* performed with the force of the *Brahma-namas* sunder the *Karma's* bondages, leading to the *Moksha*.

Hence those who perform their *Karmas* with the proper disposition of the *Brahma-namas*, conjoint with them, are said to have followed the dicta of the *Vedas* perfectly. This is the essence of the 17th chapter of *Gita* that is oriented to the narration of the three kinds of the *Shraddha*, the *Sattvika*, the *Rajasika* and the *Tamasika*.

Ashraddha

After narrating in details about the *Sattvika Shraddha* (the *Sat Shraddha*), the *Lord* does not fail to impress upon us the demerits and uselessness of its opposite – the *Ashraddha* aka the *Asat Shraddha*.

He says³⁸¹ that the *Yajnas*, the *Danam* and the *Tapasah*, and the *Karmas* etc. done with the *Ashraddha* are called the *Asat*. They have no fruits, either here (in this world) or in the hereafter (in the Heavens).

Karmas with the *Ishwara-pranidhana*/the *Sattvika Shraddha* endowed with the force of the *Brahma-namas* is, in fact, the *Ishwara-pranidhana* connected with the *Dharana-Dhyana-Samadhi* complex of the *Patanjala Yoga*.

Saint *Dnyaneshwar* says about those who do the *Karmas*, lacking in this kind of the *Ishwara-pranidhana*, full of the *Ahankara*, that even if one so does even a billion of the greatest *Yajnas* like the *Ashwamedha*, gives precious stones and gold unbound, or does the *Tapasah* like a *Vishvamitra*, one stands to gain nothing in return but is a loser through and through.

Sattvika Shraddha, Ishwara-pranidhana and Yoga's Essence

We may review the foregone matter in short before proceeding ahead. We have seen that the *Shraddha* means the natural bend of mind (*Svabhava*) of a person. We have looked into the nature of the *Sattvika Shraddha* as well as the characteristics of the *Sattvaguna* as reflected in the *Karta*, the *Karma*, the *Jnana*, the *Buddhi*, the *Dhriti*, the *Yajna*, the *Danam* and the *Tapasah* et al.

The *Sattvika Shraddha* means the natural trend of the mind of a person because of the dominance of the *Sattvaguna* in the *Pinda* i.e. in the mind-body-*Chakra-Nadi* complex of the four *Dehas* - the *Sthoola*, the *Sookshma*, the *Karana* and the *Mahakarana*. The individual-specific characteristics that would appear because of this accentuation of the *Sattvika Shraddha* are the manifestations of the perfected aspects of the five external facets of the *Ashtanga Yoga*, namely, the *Yama-Niyama-Asana-Pranayama* and the *Pratyahara* complex.

These five facets, though termed as the external facets of the *Yoga*, can as well be linked with the higher facets of the *Dharana-Dhyana-Samadhi* in a way. That is because while one starts to practise these five facets, the practice of the Inner *Yogangas* (inner facets of the *Yoga*) also are undertaken simultaneously. It is not as if one just practises the outer facets one after the other, leaving alone the Inner facets. One strives to practise every facet of the *Yoga*, internal and the external, simultaneously, although one goes on stressing one facet over the other in their order. Once the previous facet is perfected, perfection is easier to attain in the later facet (*Yoganga*).

The duet of the *Indriyas* and their sensory objects affect the *Asana* and the *Pranayama* more than anything. Just as the control of these is attained by the *Pratyahara* and the *Yama-Niyamas*, the body-*Chitta*-mind complex of the *Sadhaka* with his *Linga-Deha* starts perfecting in such a way as to be fit for the higher practices i.e. pertaining to the *Dharana-Dhyana-Samadhi* complex. The students and practitioners of the *Ashtanga Yoga* have to remember this cardinal principle of the *Yoga Sadhana*.

Sattvika Shraddha and Kundalini Awakening

As the practice of the different *Ashtangas* goes on becoming perfect, the *Sattvika Shraddha* starts awakening the *Kundalini* by transformation. The *Kundalini* has a name as *Shraddha*, too. Perfection in the *Ashta Yogangas* (eight facets of the *Patanjala Yoga*) comes about as the *Kundalini* awakens.

But just wakening the *Kundalini* does not guarantee transformation of the *Sadhaka* into the *Brahman*. It needs something extra, viz. *Ishwara-pranidhana* as we have seen earlier while dealing with *Saguna-Nirguna* worship from the 12th chapter of *Gita* in the earlier parts of this work.

Similarly, in the 17th chapter of *Gita*, too, we had seen that one cannot attain to the *Brahman* on the basis of mere *Sattvika Shraddha* alone. That *Shraddha*, howsoever refined into the *Shuddha Sattvaguna*, still needs the backing of the *Brahman* by invoking its names *OM*, *Tat* and *Sat* in a specific manner as we have seen in the narration of the 17th chapter of *Gita* just a while ago. This triad of the *Brahma-namas* has the innate power of the *Brahman* in it, as we saw previously.

This power of the *Brahman* is to be utilized continuously, without break, in every *Karma* that one does, surrendering the *Karmas* with their fruits to the *Brahman*; and while fixing one's *Dhyana* upon it, with the *Karta* becoming the *Brahman* itself. This is the *Adwaita* state and *Samadhi* which is nothing other than the attainment of the *Ishwara-pranidhana* of *Patanjali*.

Thus, in short, one invokes the *Kundalini* and with the power of the *Brahman*, raises it to its most supreme state for attaining the *Brahmatva* (state of the *Brahman*). Hence, we may surmise that the preaching of the 17th chapter of *Gita* on the *Sattvika Shraddha*, coupled with the power of the *Brahman*, is none other than the *Pantharaja* in a different guise.

The Lord and Saint *Dnyaneshwar* have thus conjoined and beautifully coordinated both the *Nivrittipara* (*Sannyasa*) and the *Pravrittipara* (*Karma*) *Margas* into unison in this method they explore in this 17th chapter of *Gita*.

Pantharaja, Patanjala Yoga and Karmayoga

The narration of the *Pantharaja* that we reviewed from the 6th chapter of *Dnyaneshwari* was in the referenced context of the *Patanjala Yoga*. We have noted the similarities of the two *Yogas*. We have also seen in another part of this work the similarities between the *Yoga* of *Gita* and the

Patanjala Yoga. We have yet to look into the *Pantharaja* from the viewpoints of *Gita* and *Dnyaneshwari*.

However, from what little we have seen of the *Pantharaja* and allied topics, we see, in the 6th chapter of *Dnyaneshwari*, the *Pantharaja* attuned to the *Ashtanga Yoga*. But the same *Pantharaja* appears in the guise of the *Kramayoga* in the 18th chapter of *Dnyaneshwari*. The 18th chapter of *Gita* is also known as the *Moksha-sannyasa-yoga*. We have already seen the principles behind the *Sannyasa* that leads to the *Moksha* while dealing exhaustively with the *Tyaga* and the *Sannyasa* from it.

The emphasis of *Gita* and *Dnyaneshwari* is mainly upon performing the appointed *Karmas* as per the *Shastras*. They stress that by following the *Karmayoga* alone, one should strive to attain to the *Paramatman* and the state of *Jeevanmukti*. Hence the *Pantharaja* also assumes the guise of the *Karmayoga* in its *Kramayoga Avatara* in the 18th chapter of *Dnyaneshwari*. Already we have seen how it discloses its innate core of the *Ishwara-pranidhana* apropos the *Patanjala Yoga*.

Ishwara-pranidhana and Yoga of Gita

The *Patanjala Yoga-sootras* mention importantly the *Ishwara-pranidhana* in two of its *Sootras*.³⁸² It is said that *Ishwara-pranidhana* has two facets: 1. While in the *Samadhi* state, doing the *Pranava-japa* by the *Vacha* (speech) and keeping the *Bhavana* (mood) that you are one with the *Ishwara*; and 2. While doing the day-to-day transactions, you should surrender all the *Karmas* being done by you to the *Ishwara*.

One attains the *Asamprajnata Samadhi* by this method. The first facet of this *Ishwara-pranidhana* appears in the form of the *Dhyana-yoga* and the *Pantharaja* in the 6th chapter of *Gita/Dnyaneshwari*. The second facet has appeared as above in their 17th chapter as above.

The *Sadhaka's* life is occupied by these two facets of the *Ishwara-pranidhana*. We have seen it thus far from earlier narration and will again see it in a nutshell when we come to the *Kramayoga* in the 18th chapter of *Dnyaneshwari*.

We have seen the matter regarding the *Sattvika Shraddha* and its nature, how the *Sattvika Karmas* are done through it, and the relation between them and the *Yajnas*, the *Danam* and the *Tapasah*.

The specialty of the *Kriyayoga* of the *Patanjala Sootra* (2-1, *Pys*) is to generate the purity of the *Chitta*, and utilizing the *Sattvika Shraddha* for the purpose of *Tapasah* through the body, mind and speech, and for the

Mantra-japa of the *Pranava* etc.; and to surrender the *Karmas* with their fruits to the *Ishwara* i.e. through the *Ishwara-pranidhana*. By this practice, the *Avidya* reduces to nullity by stages and the *Kleshas* are annihilated.

The students and those enquiring into the details of the *Kriyayoga* are directed to refer to the *Sadhana-pada* of the *Patanjala Yoga-sootras*. that study will give them the insight into how *Gita* and *Patanjali* go hand-in-hand in respect of their *Sadhana* paths.

From this, it will become clear that *Gita* accepts the path of the *Patanjala-yoga-sootras* that envisages the *Ashtanga-yoga* through the *Ishwara-pranidhana*, in which the awakening of the *Kundalini* and its further action are taken for granted. Its real dimensions are narrated and explained by Saint *Dnyaneshwar* in *Dnyaneshwari* through the *Pantharaja*.

Summing up

The *Ishwara-pranidhana* and the *Shraddha* are deeply bonded together. The core of *Gita* is thus related to the subject of the *Upasana* (worship) of the *Ishwara*. The *Rajaguhy* and the *Rajavidya* (top secret and topmost *Vidya*, knowledge) keep strong ties with the subject of worship. This topic of the secret of worship will form the subject of our discussion next in the Book-5. Let us turn to that core of *Gita* without further delay.

BOOK - 5
MYSTICISM OF WORSHIP
[Upasana Rahasya]

ISHWARA-PRANIDHANA

Four Types of Devotees

The *Bhakta* is born according to his *Shraddha* and *Samskaras* of the previous lives lead in devotion. *Shraddha* is his natural endowment. Those endowed with it worship the *Brahman* - the *Paramatman* in various ways. It is interesting to look into their ways of worship. Their conduct is ideal for the *Sadhakas*. No *Jeeva* can cross across the *Maya* of the *Lord*. But these *Ananya Bhaktas* cross it easily by virtue of constant *Ishwara-pranidhana*. Let us examine their conduct and behaviour, and the ways of worship to learn from them how to please the *Ishwara* through *His* worship.

The *Lord* narrates in the *Gita Shloka* 7-16³⁸³ the four types of the devotees:

1. *Arta*: One who is desirous of removal of some complaint, want etc.;
2. *Jijnasu*: One who desires to know who the *Lord* is, *His* nature and relationship to the *Jeeva* and the world phenomenon;
3. *Artharthi*: One who desires something in kind, wealth, greatness, etc.;
4. *Jnanin*: One endowed with the *Jnana*, who knows the *Lord*, *His* nature and the relationship between *Him* and the world, including the *Jeevas*, has had *His Sakshatkara* and has become one with *Him*.

Of these all, the *Lord* likes the *Jnanin* the most.³⁸⁴ He loves the *Lord* from the bottom of his heart and constantly is in unison with *Him*. He is the atman of the *Lord*. The *Lord* eulogizes him thus. *He* says that all these four types of *Bhaktas* worship *Him*. But the *Jnanin* becomes one with *Him*. He is the *Chaitanya* of the *Lord Himself*!³⁸⁵ *He* says further that after spending many a lifetime in *His Bhakti*, the *Jnanin* merges into *Him* thus. Such *Bhaktas* to whom the entire Creation appears in the form of the *Lord*, *Shri Vasudeva*, are rarest indeed!³⁸⁶

Ajnanin Bhaktas

The *Bhaktas* who desire something and those who worship many Gods are innumerable. They have lost their bearing because of lusting after something and they try many a way of worship. According to their nature, they worship the Gods that are suitable to their *Shraddha*.³⁸⁷ Their *Jnana* of the *Lord* is lost.

However, it is but the *Lord Himself* who giveth them the fruits of their worship of these other Gods. But they never realize it. It is only the *Lord* who stabilizes their *Shraddha* upon the selected Gods and keeps them steady in their enterprise of worship so that they may get the desired fruits.³⁸⁸

Becoming thus endowed with the force of that *Shraddha*, those *Bhaktas* worship their respective Gods; and it is again the *Lord* who gives them the fruits as per the Laws set down by the *Lord*.³⁸⁹ But the fruits they receive, being out of lust for the objects of the *Prakriti*, are as perishable as the *Prakriti* itself is. The *Bhaktas* who worship these other Gods, unite with them but the *Bhakta* who worships the *Lord* unites with *Him* permanently

The other Gods are like the *Prakriti*, impermanent in nature. Hence *Bhaktas* who merge in them perish with their Gods to be born again into the world. They cannot understand the *Swaroop* of the *Lord* because of the *Yogamaya* that surrounds the *Lord*.

However, the *Lord's Bhaktas* need not fear rebirth since the *Lord* is imperishable, *Avyaya*, *Nitya-mukta*. They also become like *Him* in all respects and are thus freed from the cycles of birth and death.³⁹⁰

The *Jeevas* become deluded by the *Maya* at the time of birth. That is *Ajnana*. Owing to it, they fail to know the *Lord* who is everywhere in his Creation; and also, *His* real *Swaroop* which is beyond all. They erroneously regard the unmanifested real *Swaroop* of the *Lord* as manifest in the objects of their worship, the idols they choose and the *Mantras* they chant.³⁹¹

Being clad into the veil of the *Yogamaya*, the *Lord* is not to be seen by everyone. Hence the world does not really know the *Lord*.³⁹² They become deluded by the duet of the *Ichchha* and the *Dvesha* (*Raga* and *Dvesha*) due to the *Prakriti*. Born by the force of the *Prakriti*, they are totally in its thrall.³⁹³ Though they know *Him* not, *He* knows every *Bhoota* that has ever been incarnated into this world, and that are there and will be there in future.³⁹⁴

Bhakti

However, those fortunate *Jeevas* whose sins have been destroyed, by their own efforts and by the Grace of the *Lord*, worship *Him* whole-heartedly and becoming free of the *Dvandvas* and lure of the *Prakriti*, finally attain to *Him*.³⁹⁵

While in this body, they overcome the death and the disease and old age and taking succour into the *Lord*, they attain to *Him*. They gain the entire knowledge of the *Brahman*, the *Adhyatma* and the *Karmas*.³⁹⁶ They gain the knowledge of the *Adhibhoota*, *Adhidaiva* and the *Adhyatma* i.e. of the *Lord*. Those who thus attain the knowledge of the *Adhibhoota*, the *Adhidaiva*, the *Karma* and the *Brahman* together with the *Jnana* of the *Lord*, remain united with *Him* and merge into *Him* at the time of death.³⁹⁷ Really speaking, at the time of death it is impossible to remember the *Lord*. But the *Lord* says that they do remember *Him* even in death and having already become one with *Him*, leave the body here to finally merge into *Him*.

Arjuna, listening intently to these words of *Lord Shri Krishna* became attentive at once on hearing of the seven terms - *Karma*, *Brahman*, *Adhyatma* et al. He wanted to know their meaning and the secret behind the exposition by the *Lord* why one who knows it becomes united with *Him*. That matter we have already dealt with in Book -3 earlier.

We have now reached the altar of the *Ishwara-pranidhana* and *Bhakti*, the core of *Gita*. To delve deeper into the stream of *Bhakti*, we will next review the ninth *Gita* chapter in as much as it sheds more light upon the Kingly Secret of *Bhakti*, the *Rajavidya Rajaguhya* of *Gita* through *Dnyaneshwari*.

Patanjala Yoga Sootras

Lord Shri Krishna has brought us to the main door of entrance into the *Samadhi* of *Bhakti* thus. The topic of *Ishwara-pranidhana* aka *Bhakti* that is central to *Gita* was already broached in its sixth chapter. It is continued without break in its 8th, 9th, 10th, 11th and the 12th chapters. It is necessary for us to examine the various aspects of *Bhakti* as are revealed in these chapters by the *Lord*, through exposition of them by Saint *Dnyaneshwar*. This part of *gita* is the most beautiful and vivacious one of *Gita*, in my view.

For undertaking its review, first of all, let us take a view of what *Patanjali* says about *Ishwara-pranidhana*. We have to start with the *Samprajnata Samadhi* of the *Sadhana-pada* of the *Pys* for it. Let us review then certain concepts of *Pys*.

In the *Samadhi Pada*, it is said that there are four stages of the *Samprajnata Samadhi*: 1. *Savitarka*, 2. *Savichara*, 3. *Sananda* and 4. *Sasmita*.³⁹⁸ The *Savitarka Samadhi* is attained by fixation (*Alambana*) upon the gross objects like the idol, image of Gods etc. The *Savichara Samadhi* is attained by fixation upon the subtle thoughts, ideas etc. the *Sananda Samadhi* is

attained by fixation upon the *Shuddha Sattvaguna*. The *Sasmita Samadhi* is attained by fixation upon the *Aham*, the existential base of the *Sadhaka*.

The *Asamprajnata Samadhi* is the next in line after the *Samprajnata Samadhi*, that, too, in stages after attaining the *Nirvitarka* and the *Nirvichara Samadhis* before going over to the *Sananda* and *Sasmita* stages. In the *Asamprajnata Samadhi*, all the *Samskaras* on the *Chitta* are erased³⁹⁹ including the *Samskaras* of the *Ahankara* of the *Chitta* which are totally erased.

According to the *Pys* 1-2, the *Yoga* is fulfilled once the *Sadhaka* attains a *Chitta* devoid of all the *Samskaras* upon it.⁴⁰⁰ The *Chitta* attains this state by practice of erasing the *Samskaras* altogether. The *Chitta* remains in its *Kevala* – pristine state in *Asamprajnata Samadhi*.

The *Samprajnata Samadhis* are *Sabeeja* i.e. contain the seeds of rebirth. But the *Asamprajnata Samadhi*, duly perfected, is *Nirbeeja* i.e. it does not entail rebirth. The *Sabeeja Asamprajnata Samadhi* has again two highly evolved states. 1. The state in which the *Ahankara* of the body is destroyed and the *Sadhaka* remains in a sort of bodiless state (*Videha*)⁴⁰¹ 2. The *Laya* of the *Chitta* into the *Prakriti*.

By fixation upon the *Mahat-tattwa*, this kind of *Samadhi* is attained that is divine but still short of the *Nirbeeja Samadhi*. Both these states are *Sabeeja* because the *Sadhaka* does not remain forever in these states and even if he were to remain, upon death, he will either be absorbed into the *Mahat-tattwa* or the *Prakriti*.

The *Prakriti* goes through cycles of the *Vyakta* and the *Avyakta*. When it becomes *Vyakta*, the *Sadhaka* is reborn into the world to progress to the absolute *Nirbeeja Samadhi* state. There is difference of opinion on this.

Some *Yogins* hold the notion that leaving the body in such a state entails getting trapped into the *Prakriti* i.e. their final *Laya* is in the *Prakriti* and thus the *Sadhaka*, though he loses the *Ahankara*, is tantamount to the *Prakriti*, and not the *Purusha*, *Laya* in which is a precondition to *Moksha*. That is because the *Sadhaka* has not attained the subtlest state of the *Sakshatkara* of the *Atman* yet. One has to safeguard against this trap of the *Prakriti*.

One has to try with determination and *Shraddha* for the final state *Asamprajnata Samadhi*. By practice, one gains the *Prajna* which ultimately leads the *Sadhaka* to the *Asamprajnata Samadhi*'s true state. That is what *Patanjali* says in 1-20, *Pys*.⁴⁰²

It is attained earlier by the force of the desire and intensity of practice.⁴⁰³ This force is classified into three categories: High, medium and low.⁴⁰⁴ According to the strength behind this force, the Mumukshu can attain the *Asamprajnata Samadhi* by merely the *Darshana*, the touch or the conversation with the *Guru*.

In the *Kramayoga* description, Saint *Dnyaneshwar* categorises the *Yogins* into two classes: One gains the goal immediately and the others have to strive for it, even for many a lifetime, through constant practice.

Ishwara-pranidhana

The inner secret of the *Ishwara-pranidhana* is revealed by the aphorism of *Patanjali* that even the *Nirbeeja Asamprajnata Samadhi* can be attained through it.⁴⁰⁵ The *Alambana* to the *Chitta* is the *Ishwara* in such a case. There is no subtler *Alambana* than the *Ishwara*. *He* is the subtlest *Alambana* of all.

However, *Patanjali* describes the *Ishwara* in quite different terms than the common notions of *Him*. He says that *He* is free of the five *Kleshas* – *Avidya*, *Asmita* etc. and *Karmavipakashaya*.

Karmavipakashaya is the storehouse of the *Karmas* - good, bad and mixed; their *Vipaka* means results or fruits like *Jati* (rebirth), *Ayu* (longevity) and *Bhoga* (enjoyment or sorrows); *Ashaya* means the effects of the desires upon the *Chitta*.⁴⁰⁶

The *Ishwara* is the *Purushottama* of *Gita* who is unaffected by all these factors. It may be noted that this is contra-distinct from a common man who is afflicted by all these.

The *Ishwara* is the hallmark of omniscience (*Sarvajnata*). Before the Creation, it remains in the seed form in *Him*. The Creation is its manifestation.⁴⁰⁷

He is the *Guru* of all the *Gurus*, Gods et al. *He* is unbound by Time.⁴⁰⁸ The devotion to Gods is not enough to lead to the *Samadhi* state but that of the *Ishwara* alone is capable of doing so. By *His Pranidhana*, the *Asamprajnata Samadhi* is attained. *Gita* also prescribes to us the *Bhakti* of the *Lord* for the same purpose. Those who worship the *Lord*, attain to him, as per *Gita*.

For doing that, *Patanjali* says that *His* name is the *Pranava*. *Pranava* means the *Onkara*.⁴⁰⁹ It is *His* name, *His* icon. The way of *Ishwara-pranidhana* means *Bhakti*. By invoking the *Pranava*, one attains to *Him*.

For that, one should repeat *His* name and meditate upon *Him*.⁴¹⁰ That is the *Abhyasa-yoga* or the *Dhyana-yoga*. The *Ishwara* is pleased with it and grants the *Asamprajnata Samadhi*. He removes all the obstructions to its attainment.⁴¹¹ It leads to the *Sakshatkara* of the *Purusha* (*Pratyak Chetana*) who is *Sakshi* (witness) to this world play.

Rajavidya Rajaguhyam

For reviewing the *Bhakti* in its true manifestation, we have to per force turn to the ninth chapter of *Gita* which bears the seal of *Rajavidya Rajaguhyam*. This chapter of *Gita* is very important as can be guessed from the fact that when Saint *Dnyaneshwar* entered into the *Sanjeevana Samadhi* at *Alandi*, the *Dnyaneshwari* was kept open at this ninth chapter before him. He has certified that the sum and substance of *Mahabharata*, *Gita* and its eighteen diverse chapters is contained in this ninth chapter.

The ninth *Gita* chapter commences with the *Lord* saying to *Arjuna* that He is now going to narrate the topmost Secret, the King of all the *Vidyas* and the Kingly secret.⁴¹² It contains the *Jnana* of the *Brahmavidya* as well as the knowledge innermost to the working of the *Prakriti*. Knowing it will show him the way to the state of *Mukti*. In the seventh chapter, too, the *Lord* had started with telling *Arjuna* the *Jnana* with the *Vijnana*, assuring him that once he had it, there was nothing else worth knowing remaining to be told.⁴¹³ The balance portion of that *Jnana* and *Vijnana* is being told now by the *Lord* in this 9th chapter of *Gita*.

The *Lord* says that this is the *Brahmavidya*, the king emperor of all the *Vidyas*, the most secret of all. It is experiential, purifying, the best and leading to the *Moksha* state that is the most blissful.⁴¹⁴ It is for those who are having faith in the *Lord*. The faithless are not entitled to it and therefore, are not fit to be redeemed in the eyes of the *Lord*.⁴¹⁵ They remain engulfed into this world of phenomena. The faithful are the *Bhaktas* and the faithless, the *Abhaktas*.

Normally, the word *Bhakta* signifies those who are given to various kinds of worship of the *Lord*. But in the context of the *Brahmavidya*, the *Bhaktas* mean only those who strive to attain the state of the *Moksha*. They follow the *Lord's* directions given in *Gita* and elsewhere, to make progress on the Path. For them, the *Lord* is revealing the secret that he started to reveal in the 8th chapter of *Gita* on how the *Yogin* attains to the ultimate state. The *Lord* has said that this secret *Jnana* abides in the heart of everyone and it appears from the *Guru* in his sermon.

Nature of *Ishwara*

The reasons why the *Abhaktas* (non-devotees) do not attain to the *Ishwara* are basically the same as we have seen earlier under various modules of this work viz. lusting after sensory pleasures, *Ahankara* and being self-oriented. Many people are under the influence of the *Asuri Buddhi* and gain the *Asuri Sampada* which is a great hindrance upon the Path of self-realization. Their actions based upon these characteristics are worthless to attain the goal of salvation.

Those who are endowed with the characteristics of the *Daivi Sampada* are slated to attain to the Godhead sooner or later. By virtue of their *Shraddha* and faith in the *Ishwara* and *Bhakti*, they can tide over the harsh flow of the *Maya* that binds the *Jeevas* to the *Samsara*. This kind of *Bhakti* by them is none other than the *Yoga* with the *Ishwara-pranidhana* we are talking about. This *Bhakti* is the *Rajavidya* and the *Rajaguhya* of *Gita*, alternatively called the *Brahmavidya* or the *Jnana* variously.

We ought to know the nature of the *Ishwara* for *His Pranidhana* aka *Bhakti*. That we have already seen from the *Patanjala Yoga-sootras*. It is the same as that which *Gita* and *Dnyaneshwari* say about it.

The *Lord* says that the entire world is held upon *His Avyakta Swaroopa*. Upon it rest all the beings. But *He* is not in the *Bhootas*.⁴¹⁶ And, if really seen, the beings are also not upon *His Swaroopa*, although they appear to be so. The appearance is because of *His Yogamaya* that deludes the *Bhootas*. He is such an *Ishwara*.⁴¹⁷

The *Ishwara* is like the *Vayu* (air) that abides in the *Akasha* but the *Akasha* is not in the *Vayu*. It remains entirely unaffected by the *Vayu*. Likewise, the *Ishwara* holds the *Bhootas* but is not pervading them.⁴¹⁸ Like the *Akasha* holds the *Vayu*, the *Bhootas* are held upon *His Swaroopa* by *His Maya*. That is the nature of the *Ishwara* and the *Jagat* with its *Bhootas*.

Glimpse into the Foregoing

We have thus far seen the approach of *Gita* to the Nature of the *Brahman*, the *Ishwara*, the world (*Jagat*), the *Dwaita* and the *Adwaita*, the *Jeevas*, the entire Cosmos including its beings and non-beings, the *Soham* concept, the realization of '*Aham Brahmasmi*', and the *Maya/Prakriti* etc., also as especially qualified in the *Gita Shlokas* 9-4 to 6. Saint *Dnyaneshwar* sees in these his philosophy of *Chidvilasa*.

According to him, one can worship the *Nirguna Brahman* in its *Saguna Sakara* form as reflected in the world (*Jagat*) at large by its manifestation

into the beings and the non-beings, pervading it entirely, in its own specific manner. The element of *Saguna* worship, leading to *Ishwara's Sakshatkara*, is next highlighted in the remaining *Shlokas* of the 9th to the 12th chapters of *Gita*, as we will see appropriately at their respective places.

That *Ishwara* and the *Brahman* are not different from each other. This confirmation can be had easily by the *Bhakta* by following the discipline of the *Yoga* with a heart full of the *Shraddha* (Faith). Such a *Sakshatkara* can be had in this mortal body-frame itself, thus attaining to the state of the *Jeevanmukti*. The *Bhakta* becomes the luminous *Brahman Itself* while in this body itself and conducts himself as such in his daily sojourn.

He realizes that the *Swasamvedya* (experiential) *Atman* is the one and the only Truth, the Ultimate Reality; its manifold expression in the outer worldly infinite forms is just but the result of the *Adi Sankalpa* – '*Ekoham, Bahusyamah*' (Primordial Wish, Desire of the *Brahman*) to manifest itself from the 'One into the Many' that abide in this causal world of phenomenon. The multiplicity from the One gives rise to the *Ahankara*. The result of the *Adi Sankalpa* is the Creation i.e. the Cosmos with the *Jeevas*, and the static and dynamic objects that we see, sense, and even do not know or sense around us in this vast universe that is the world phenomenon (*Jagat*).

By transcending the *Prakriti* through the *Laya-yoga* and surrendering the individual *Ahankara* unto the *Ishwara*, the *Yogin* attains the maximal experiential state of the *Anubhooti* i.e. the *Aparokshanubhooti*, the direct experience of the Ultimate Reality. In fact, the *Aparokshanubhooti* is another name of the *Para Bhakti*. These are the general tenets behind the doctrine of the *Chidvilasa* that is evident in the writings of Saint *Dnyaneshwar*.

This seed of the *Chidvilasa* blossoms into the tree which is variously named as the *Rajavidya*, the *Rajaguhya*, the most sacred (*Pavitra*), Realizable (*Pratyakshavagamam*), accordingly the very *Dharma* of the Creation (*Dharmayam*), *Avyaya*, *Avinashi* and easily to be attained (*Susukham*) etc. as *Gita* eulogizes it.

The various philosophies can be seen to be an offshoot of the *Chidvilasavada* in their various *Avataras*, depending upon the angle of view one adopts, from the extreme *Dwaitist* to the middle *Dwaitadwaitins* and to the extreme *Adwaitist* trends of the Indian philosophy.

Saint *Dnyaneshwar's Siddha Prajna* shows its capability to synthesize into the fold of his *Chidvilasa-vada* all these doctrines which vehemently contradict each other, by force of logic and illogic. He is seen thus unifying *Gita* doctrinaire into its single multiple surrealistic fold. Therefore, he has been able to achieve the synthesis of the various philosophies into one that has been an impossible task for the one-ended singularistic theocrats of *Dwaita* and *Adwaita* etc. We should be guided by him to understand the principle of the *Gita* philosophy in a harmonious way.

Prakriti and Parabrahman

On the relationship between the *Prakriti* and the *Parabrahman*, the *Lord* says that⁴¹⁹ all the *Bhootas* (beings) merge into *His Prakriti* at the end of the cycle of the *Kalpa* (a measure of time in Hindu lore) and *He* creates them again at the beginning of the new cycle of the *Kalpa*. The *Bhootas* are bound to the *Prakriti* by their *Karma-falas*. The *Prakriti* is governed by the *Lord*. Using its prowess, *He* creates them from the *Trigunas*, from time to time from their merged state.⁴²⁰

The *Karma* of merging and creation of the *Bhootas* does not bind the *Lord* because *He* is neutral to it and does not desire the fruits.⁴²¹ The *Prakriti* appears to be the creating force behind this world phenomenon. But it is the *Lord* who is its governor behind the scene. Thus, *He* is the sole cause of the Creation and its Dissolution.⁴²²

Philosophy of Gita

The objective of philosophy is to shed light upon the nature and relationship of the triad of the *Jeeva*, the *Jagat* and the *Ishwara*. This triad is variously named and even reduced to two elements, or even a single one, depending upon the view of each philosopher. All the same, the *Sadhaka* should limit his enquiry to the basic fundamentals of this triad. *Gita* attempts successfully to string together the divergent streams of philosophy to create a holistic view for the benefit of the *Sadhakas*.

Hence, even though the terms *Brahman* - *Ishwara* -*Saguna* -*Nirguna* *Paramatman* etc. connote different and distinct entities as per the thinking of philosophers, the *Lord* of *Gita* uses all these terms to denote *Himself* and to describe *His* nature. We have already dwelt upon the overall framework of the *Ishwara* as the primordial *Swasamvedya* principle that is the *Atman*, designated as such in the very first *Ovi* of *Dnyaneshwari*. It is the same principle that *Patanjali* described as the original *Guru* of all the *Gurus*, beyond the clutches of the Time.

Philosophy aims at disclosing the relationship between the *Jeeva*, the *Jagat* and the *Ishwara*. This triad is known by various names in different philosophies. At times, it is narrated in terms of a duet rather than the triad. Even if so, it is of essence to know the nature of these entities. These terms are used most flexibly by the philosophers and their real meaning appears only when taken in the context of their usage. *Gita* takes all this into account and coordinates and correlates the various terms in usage.

Hence, even though the terms *Brahman*, *Ishwara*, *Saguna*, *Nirguna*, *Parameshwara* and *Parabrahman* etc. denote specific and different entities, the *Lord* uses all these terms for *His* Self and the Supreme Principle.

Saint *Dnyaneshwar* has portrayed the sketch of this Supreme *Tattwa* in the beginning of his epic *Dnyaneshwari*. He has delineated it as the Primordial (*Adya*), *Swasamvedya*, the *Atman*, the *Swaroop*. It is the *Guru* of all the *Gurus*, unbound by Time, as *Patanjali* says. *Gita* aims at its full elucidation and revelation.

The substance of the matter is that no amount of study of the *Shastras* can help in Revelation. The mystique nature of the *Lord* can only be experienced by the Inner Eye. Since *His* nature is beyond description by words, it cannot be explained to others who have not had its vision. The vision can be had by the practice as prescribed by *Gita* in its sixth chapter. One has to control the senses and meditate with concentration upon the *Lord* to attain it. Only the fortunate few can have it in this lifetime. The *Yoga* leads to the Revelation and self-realization.

Ninth Gita Chapter

The *Lord* says to *Arjuna* that the *Jnana* that *He* will now narrate is the central core and the basic secret of *His* discourse. By assimilating it, one will be freed of the bondages of the *Prakriti*. It will endow the listener with the *Jnana* and the *Vijnana* of the science of the ultimate *Sakshatkara*.⁴²³ This is the remaining portion of the science of *Ishwara-pranidhana* that the *Lord* had partly narrated in the seventh and the eighth chapters.⁴²⁴

The *Lord* also says here that the knowledge that *He* will now be bestowing upon *Arjuna* is the *Brahmavidya* which is the King amongst all kinds of knowledge. It is the topmost secret of the *Vedas* and all the knowledge combined together. It purifies the soul. It is the best and can be actually experienced as fruitful, leading to the *Moksha*. It can be easily practised by every being. Once one attains to that knowledge, it is never lost by lapse of memory etc. It always remains with one once attained and is, therefore,

unlike other kinds of knowledge which are subject to lapse because of time. Hence everyone should strive for it.⁴²⁵

The *Lord* further cautions that those who have no faith in *His* words and do not follow the way *He* shows remain forever bonded to the *Samsara* because of not attaining to *Him*.⁴²⁶ Thus the *Lord* differentiates between those who are the *Bhaktas* and who are not. A *Bhakta* - devotee - is one who has faith in the *Lord* and tries to follow *His* dictates. On the contrary, the *Abhakta* does not do so.

The *Bhakta* of *Gita* is not an ordinary person. He is replete with the *Jnana* and the *Vijnana*. If he is not so, he keeps striving for it. He follows the *Lord's* words, intent upon attaining the *Moksha*. He has faith but he is not a blind follower. He does every work as a duty to the *Lord*. While doing the *Nishkama Karma*, he does not desire for its fruits. He does not abandon the *Karmas*. He follows the *Yoga* with a view to attain to the *Lord*. He remains wedded to the *Ishwara*. He is a *Jnanin*, a *Yogi*, one who does the *Karmas* and who is, all the same, a *Bhakta*! In him, *Gita* seeks to combine all the streams of *Upasana* i.e. of *Karma*, *Jnana*, *Yoga* and *Bhakti*. This is the secret of the *Yogins* of gaining the Ultimate Abode.

The *Ishwara* of *Gita* is described by the *Lord* in the following words. *He* says that 'This entire world is sustained upon my *Avyakta Swaroopa*. All the *Bhootas* are stationed in that form of *Mine*. But *I* am not stationed in them!⁴²⁷ But really speaking, neither this world nor the *Bhootas* are stationed in *My Swaroopa*. *I* am just the One who sustains them and gives succour to all. The *Atman* which is supposed to create them is also not stationed in the beings although it does appear to be so stationed. The apparent relation between them and *Me* is actually due to *My Yogamaya*. This is what is *My* state of being the *Ishwara*.⁴²⁸

To illustrate the relationship between the *Bhootas* and *Me*, consider the *Akasha* (sky) in which the all-pervading *Vayu* (air) is stationed. Although it arises from the *Akasha Tattwa*, the *Akasha* remains unaltered by its presence or absence. Though it appears to be in the air, it is really not so. Only the *Akasha* can hold the air. In a similar manner, the *Bhootas* arising from *My Adi Sankalpa* by the action of the *Yogamaya*, along with the world, are stationed in *Me*.⁴²⁹

The *Lord* says that all the *Bhootas* merge into *Him* at the end of the cycle of Creation and they reproduce again from *Him*.⁴³⁰ The *Bhootas* are bound to the *Prakriti* by their *Karmafalas* and the operation of the *Trigunas*. The *Lord* governs the *Prakriti*. By recourse to this relationship between the

Bhootas, the *Prakriti* and *Himself*, the *Lord* goes on recreating the congregation of the various *Bhootas* from time to time in the cycles of Creation and its Dissolution.⁴³¹ The *Karma* of Creation and the recreating the *Bhootas* thus, does not bind the *Lord* because *He* desires not the fruits of His *Karmas*.⁴³² The *Prakriti*, under *His Lordship*, thus appears to create the *Bhootas* and the world. *He* is thus at the base of the world phenomenon.⁴³³

Ajnana

Other than the *Jnanins*, the rest have to perforce dwell in the realm of the *Prakriti* because of their *Ajnana*. The *Lord* says that they do not know His mystique nature. They regard *Him* as a person and take it that *He* is also governed like men by the dictates of the *Prakriti*.⁴³⁴

What the *Lord* says signifies variously that the *Ajnanins* regard that the *Lord* is one who holds the human form. The *Avataras* like *Rama* and *Krishna* are the *Lord* in embodied form. They think that the *Ishwara*, even if upon the highest pedestal, *He* has to have the human form. Therefore, they worship *Him* by images and icons of human form. The *Ajnanins* do not recognize *Him* even when *He* presents *Himself* in human form to their eyes and berate *Him* like any ordinary person. Thus, overtaken by their *Ajnana* of the real *Swaroopa* of the *Lord*, they fail to see *His* dicta and disobeying *His* commands, sojourn into the hell.

Thus the *Ajnanins*, not knowing the real nature of the *Lord*, take *Him* variously to be either one or many of the following: The world incarnate, with human form, the *Jeevas*, the *Atman* in the body, the *Ishwara* - the governor of the *Prakriti*, having *Dwaitin* nature, in the form of idols, pleased with the *Yajnas* and worship, taking *Avataras*, having *Saguna Sakara* form, having the forms of various Gods and Goddesses, one who does the *Karmas* and bound by the characteristics of the *Karta-Karma-desires-wants-Karmafalas* etc., in the form of the *Bhootas*, having form that is subject to mutations, having gross form, of the nature of the *Trigunas*, having hands and feet, one who blesses the devotees and destroys the wicked, having finite form, who can be invoked by prayers and *Mantras* and made to disappear at will of the invokers, etc.

All these notions about the *Lord*, the Supreme Principle, are illusory, says Saint *Dnyaneshwar*.

The *Jnanin Bhaktas*

The *Lord* says that the *Jnanin Bhaktas* know *His* real *Swaroopa*. They take to the path of *Bhakti* of the *Lord* with faith. They cultivate the virtues.

Knowing the *Lord* to be the Primordial Principle behind the *Pancha-mahabhootas* and the *Jeevas*, they recognize *Him* to be immutable. They worship *Him* relentlessly with *Yoga* and unwavering mind.⁴³⁵

Other *Bhaktas* take recourse to the *Jnana-yajna* to worship *Him* in the form of the infinite, appearing in the world in all *His* glory. They remain united with *Him* or else, assuming various relationships with *Him* i.e. of the servant, friend etc. as in the nine-fold ways of *Bhakti*, they worship *Him* ceaselessly.⁴³⁶

Sankhyas

The above narration of the *Bhaktas* reinforces the views expressed in the *Gita Shloka* 3-3.⁴³⁷ What is meant by the word *Sankhya* is a much-debated issue of *Gita*. *Sankhya* means the philosophy of the twenty-four *Tattwas* is a well-accepted opinion. It is argued that *Gita* accepts the *Sankhya* philosophy and hence by *Sankhyas* aka *Jnanayogins* mean those who are adherents of that school. But in the context of the *Gita Shloka* 3-3, others take their meaning to be the *Sannyasins* who have renounced everything and donned the saffron robes.

However, when inspected in the light of the narration of *Gita Shlokas* 18-1 and 2 about *Sannyasa* and *Tyaga*, the followers of the fourth *Ashrama* viz. *Sannyasashrama* may not be taken as the intent of *Gita* about *Sannyasa* but one should take its meaning as the state of renouncing the fruits of *Karmas*. The person who acts on these lines must be treated as the real *Sannyasi* as per *Gita*. Such a person follows the Path of *Karmas* i.e. he is a *Karmayogin*. This interpretation fits well in the context of the said *Gita Shloka* 3-3. Thus, we find the *Lord* once again pronouncing the only two ways of worship i.e. the *Jnanayoga* and the *Karmayoga*.

It must be understood that no one can attain the Supreme state by merely studying a school of philosophy i.e. by *Paroksha Jnana*. It is useful to understand the scheme of things intellectually but it is useless for attainment. *Moksha* is attained only by the *Aparoksha Jnana*.

Gita values the *Moksha* and it is its objective. Hence experiential wisdom and knowledge are its goals for attainment. Hence in the context of this subject (*Gita Shloka* 9-15), the *Jnanayogins* aka the *Sankhyas* cannot mean those *Pundits* who specialize in the *Sankhya* philosophy by their erudite studies.

The ones *Gita* points out to hereby are those *Bhaktas* who experience the Ultimate Principle in either the manifold ways or in united state, in the

infinite aspect or within their own hearts. They are the *Bhaktas* on the Path of *Jnana*, as differentiated from the *Bhaktas* who devote to the *Lord* by the Nine-fold ways of *Bhakti* (*Navadha Bhakti*).

The experience of the *Jnanin Bhaktas* is that the *Lord* is filled in everywhere.⁴³⁸ However, it has to be noted that the other *Bhaktas*, too, attain to the same state as that of the *Jnanin Bhaktas* as stated by the *Lord* in the *Gita Shlokas* 5-4 and 5.⁴³⁹

Analysing *Bhakti* of *Gita*

It is essential to understand the subject of *Bhakti* of *Gita* from the ninth *Gita* chapter. It is verily necessary to sort out the various oft-discussed issues of *Gita* viz. whether *Gita* propounds the Path of *Yoga*, *Jnana*, *Bhakti* or *Karma*; which is the highest Path, etc. Because by their nature, the *Karmas* cannot be abandoned by any embodied *Jeeva*, it is important to co-ordinate the *Bhakti* and the *Karma* for the followers of either of them. One must understand that renouncing the *Karma-falas* is an essential ingredient of both these Paths.

We have just earlier seen that the *Jnana* and the *Yoga* are nothing but *Bhakti* in essence. It all means that *Gita* propounds *Bhakti* as the Path to Godhead. It is immaterial how it is variously named e.g. the *Jnana-bhakti*, the *Adwaita-bhakti*, etc. There are two constituents of this *Bhakti* of *Gita*. One is the *Bhakta* i.e. the devotee, the worshipper, or the *Yogin*, call him by any name! The other is the one to be worshipped, the *Bhavya*, the *Dhyeyya* or the *Lord*.

Gita knows *Him* variously by many terms which we have already seen in another context. But generally, the term *Ishwara* is employed in this context, both by *Gita* and the *Patanjala-Yoga Sootras*. There is no difference in *Gita* and the *Patanjal Sootras* about the meaning of *Ishwara*. The *Sootras* define *Him* in a nutshell, most succinctly. Saint *Dnyaneshwar* also adheres to the concept of *Ishwara* as in *Gita* and the *Yoga-sootras*.

Another point worth noting is that the worship of the *Ishwara* as called *Bhakti* in *Gita* and *Dnyaneshwari* is no different from the concept of *Ishwara-pranidhana* of the *Yoga-sootras*. We have to bear these points well in our minds while on the subject of *Bhakti* of *Gita*.

Shankaracharya* on *Bhakti

While commenting upon the seminal *Bhakti Shlokas* of *Gita*, 9-14 and 15, the great *Adwaitist Shrimat Shankaracharya* says that: 'The *Bhaktas*

follow the practice of the virtues like the *Shama*, the *Dama*, kindness to the *Bhootas*, the *Shraddha* etc. They imbibe in them the *Daivi Prakriti* as defined in the *Gita Shlokas*, 7-14 and 16-5. They are the benevolent souls in this world who understand the *Ishwara* to be the indestructible Primordial Principle behind the *Jeevas* and the *Bhootas*. Thus equipped, they worship the *Ishwara* with unwavering single-minded devotion. They control the senses and taking recourse to the *Abhyasa-yoga*, they remain engrossed in *His* worship who is the *Brahman* verily, stationed at their hearts.'

'The other *Bhaktas*, the *Jnanins*, worship the *Ishwara* by the *Jnana-yajna*. They have well understood that the *Parabrahman* and the *Paramatman* are but one. Experiencing *Him*, they remain steadily devoted in *His* worship. Some other *Bhaktas* take *Him* to be seated in the Moon, or the Sun as God or in the forms of *His* various *Vibhootis* and worship *Him* thus. Yet many other *Bhaktas* worship the *Ishwara* as the one at the heart of everything and every *Bhoota*, pervading the world at large and infinite in nature.'

Saint Dnyaneshwar on Bhakti

Saint *Dnyaneshwar* gives the simile of the Fort of *Yoga* and *Bhakti* to the *Bhakta's* endeavours which the devotee sets out to conquer. He likens the Path of *Bhakti* to the *Pantharaja*. It is interesting to note his comments in this connection.

He says that the *Sadhaka* sets out to conquer this Fort of *Bhakti* with the help of the five *Pranas* and the Mind as guides which are the insiders and have the exact details of the invincible fort. The *Bhaktas* charge with the troops of the *Yama-Niyamas* upon the fort with confidence of conquering it. The troops encircle the fort. Building the tall station of the *Vajrasana* i.e. the *Moolabandha* in the vicinity of the fort to attack it. They hoist the cannons of the *Pranayama* upon it and start attacking.

There is a dark tunnel of *Sushumna* that leads from the gate of the fort to the watering hole of the Seventeenth *Jeevana-kala*. The *Sadhaka*, lighting up the torch of the *Kundalini*, reaches it under the guidance of the way by the five *Pranas* and the mind, undetected by the enemies. Capturing it, the enemy forces of the sensory pleasures are denied water to support the desires. The troops of the *Yama-Niyamas* having already blocked the supplies to them, the enemy is practically starved to death by the *Pratyahara*. The forces and their generals arrest the enemy captains - the senses and imprison them in the cave of the heart.

By that time, the reserve forces, riding upon the *Dharana* horses, commanding the might of the *Pancha Mahabhootas* viz. the *Prithvi*, the *Aapa*, the *Teja*, the *Vayu* and the *Akasha*, destroy the fourfold forces of the Mind, the *Buddhi*, the *Chitta* and the *Ahankara*. Once this happens, the *Kundalini* and the *Pancha Mahabhootas* take the form of the *Mahavayu* and sound the trumpets of the *Anahata Nada*, announcing total victory in capturing the fort.

The *Sadhaka* wins the throne of Unity with the *Brahman*, becoming one with the Supreme. Ascending it, he readies himself to rule the experiential province of the *Sakshatkara*. He enjoys the Queen of *Samadhi* fully. He becomes a *Jeevan-mukta* for time infinite. Saint *Dnyaneshwar* says that this is the Secret of *Bhakti*, showing how it fulfils the *Sadhaka*.

Needless to say, the details of this *Pantharaja-yoga* are often found repeated by the Saint in *Dnyaneshwari*, in its sixth, ninth, twelfth and especially, the eighteenth chapters. However, he makes a distinction between two types of *Bhaktas*, the ones following the hard way and those who follow the easier way, as seen from the twelfth chapter. In this context, the readers may recollect that the *Yoga* without the *Saguna Bhakti* is practically impossible to achieve whereas the *Pantharaja* with the blessing of the *Guru* and *Saguna* worship is the best and easier way to attain the Everest of *Bhakti*.

It is, therefore, to emphasize that the *Guru*-given *Yoga* with the *Ishwara-pranidhana* and *Saguna Bhakti* is the recommendation of *Gita* as pointed out in *Dnyaneshwari*. This has to be understood in the context of the central theme of *Dnyaneshwari* and certain *Yogic Abhangas* of Saint *Dnyaneshwar* that to attain success and Godhead, the arising and ascent of the *Kundalini* is a must for any Path of effective *Sadhana*.

Dnyaneshwar on Jnanayajna

Saint *Dnyaneshwar* envisages the simile of the *Jnanayajna* while discussing the *Jnanayoga*. He says that the *Adi-sankalpa* viz. '*Ekoham; bahusyamah;*' – 'I am One; let me be many'; is the pillar to tie up the sacrificial animal. The *Bheda* i.e. the *Bhootas* are many and different from each other; the *Jeeva*, the *Jagat* and the *Ishwara* are distinctly different from each other, is the animal to be sacrificed in this *Yajna*.

The canopy for the *Yajna* is decorated with the *Pancha Mahabhootas*. Their objects viz. the *Shabda*, the *Sparsha*, the *Roopa*, the *Rasa* and the *Gandha* and their *Tanmatras* and their corresponding senses and their enjoyments, along with the *Pranas* form the material that is offered to the

fire of this *Jnana-yajna*. These are offered along with the *Ghee (Ghrita)* of the *Ajnana* so that they are easily consumed in the *Yajnic* fire.

The sacrificial fire of the *Jnana (Jnanagni)* is stoked with high flames in the receptacle (*Kunda*) of the Mind and the *Buddhi*. The state of equipoise of the *Chitta (Samachittatvam)* is the altar of this *Yajna* whereupon the sacrificial animal is offered. The *Yajna* is conducted with the help of the Goddess of *Atmanatma-viveka* by uttering the magnificent *Mantras* of the *Viveka*. This *Yajna* is conducted at the hands of the *Jeeva* who offers the *Yajnic* material (*Ahuti*) from the receptacles of *Shanti*, while uttering the *Yajnic Mantras*.

Once this *Yajna* is completed, the *Jeeva* is blessed by the *Atman* with the *Prasada (Purodasha)* of *Sakshatkara*. On consuming it, the *Jeeva* loses the instinctive *Bhedas* and along with it, the *Ajnana* is also destroyed. The distinction between the *Yajna* and its doer is lost and the *Jeeva* bathes in the sacred waters of unity with the *Atman (Avabhritasnanam)*. The concepts of differences between the *Bhootas*, their senses and sensory pleasures are lost. The *Jeeva* is submerged into the experience of *Adwaita*. This is how the *Jnana-yajna* is performed.

Next Topic

We have so far seen the worship in *Gita*, highlighting the *Bhakti*, correlating it with the *Jnana* and the *Yoga* through the concept of *Ishwara-pranidhana* of the *Patanjala Yoga-sootras* and the central theme of the *Rajavidya Rajaguhya* of *Gita*.

In order to understand the essence of the *Ishwara-pranidhana* and *Bhakti*, we will have to know well who is the *Ishwara*. We have been acquainted to a degree with the *Ishwara* by now. But still, we need to understand the Inner nature of the *Ishwara* and *His Swaroopa*. Hence next we will take up the matter regarding the same.

Jnanagni

We had seen the description of the *Jnana-yajna* given by Saint *Dnyaneshwar*. It is to point out that the Fire of *Jnana (Jnanagni)* is actually the awakened *Kundalini*. When it starts working on its way up to the *Sahasrara Chakra*, it burns away the *Ajnana*. It destroys the accumulated *Samskaras* of all the past births and renders the *Sadhaka* stainless like the *Shiva*. The *Sadhaka* gains the *Jnana* as a result and ceases to see the *Bhedas*.

Vedas and *Ishwara-pranidhana*

The result of the *Jnana-yajna* is postulated by *Lord Shri Krishna* in the fourth *Gita* chapter. The *Sadhaka* realizes that he is the *Brahman* himself; there is verily no difference between the *Paramatman* or the *Brahman* and the *Ishwara* or the *Paramatman*.⁴⁴⁰

To buttress the above, the *Lord* says that *He* is the *Vedas* and the *Yajnas* prescribed by them. *He* is everything in the *Yajna* viz. the offerings, *Ghee*, the *Mantras* etc.⁴⁴¹ That is the *Jnana-yajna*. As per Saint *Tukarama*, this secret of the *Jnana-yajna* was well-known to the Saints.

Elaborating further on the theme of all-inclusiveness of the *Lord*, *He* says that *He* is the Father, Mother and the Grandfather of the world. *He* gives succour to the world. *He* is the *Jneya* in the world. *He* is the sacred *Onkara* or the *Pranava*. *He* is verily the three *Vedas* themselves – *Rig-veda*, *Yajur-veda* and the *Sama-veda*.⁴⁴² This concurrent state of the *Lord* with the *Onkara* is akin to what *Patanjali* has enunciated in the *Yoga-sootras*.⁴⁴³

Singular Nature of the Lord

The *Lord* has said variously that *His Swaroopa* cannot be contained by the world and is beyond its limits. We already know of *His* infinite, limitless, *Niranjana*, *Avyakta*, *Nirakara*, *Achintaya*, indestructible, immutable, primordial, *Anadi*, Timeless *Swaroopa*. While *He* says that *He* is not related to the world in any way, *He* relates to the world all the same. Even *He* goes to the extent of denoting *His Vibhootis* in the various worldly objects and the beings. *He* has narrated some of *His* such *Vibhootis* in the seventh chapter of *Gita*.⁴⁴⁴ *He* recounts many more of *His Vibhootis* in the 10th *Gita* chapter that we shall examine later on.

However, the question arises how to interpret all these various differing statements of the *Lord*. *His Swaroopa* as seen from *His* utterances is *Nirguna* yet *Saguna*, *Avyakta* yet *Vyakta*, Immutable (*Avikari*) yet related to the mutational world of phenomena, indestructible (*Avinashi*) though extant in this ephemeral world, *Sat* yet observed in the form of the *Asat* in the world, *Akarta* (not doing *Karmas*) yet one that gets the beings to do the *Karmas* through *His Prakriti*, *Adwaita* yet appearing in the world of duality (*Dwaita*), nullifying the existence of the *Jeevas* and the *Jagat* in relation to it while at the same time one that can be seen in the duality of the *Bhakta* and his *Dhyeyya* (*Bhavya*, the object of worship). It is different from the *Bhootas* yet stationed at their hearts.

It is one that is beyond the realm of cognition, beyond description by words, that cannot be spoken about, still yielding *Sakshatkara* as described

in the *Vedas*. This is how the *Lord* describes *Himself* variously and the Saints and the seers speak of.

It is to point out that the relative aspects of the *Lord* are for almost all ordinary human beings. The *Swaroopa* that does not relate to the beings is beyond the comprehension of beings. Those who have dived into the infinite expanse of the *Maha-shoonya* and felt its presence somewhat will still grasp it only in relation to their existential cognition, and their *Sakshatkara* of the *Swaroopa* will always tend to be limited.

The *Vedas* have qualified this kind of cognition, this *Sakshatkara* of the illuminati in their words as 'neither this, nor that'.⁴⁴⁵ The notion of nullity in relation to that of existence, the absence of something in relation to its presence, is a well-known thing for all beings. But if one has never had the experience of something, how can one understand its non-existence? A negation of anything is always accompanied by its existence.

Hence even if the philosophers may go on postulating the non-relative nature of the *Lord* with reference to the world phenomena, and even if that be true in extreme, it has to be related to the world for the sake of experience, *Sakshatkara* and realization. The *Maya* may be *Asat* (*Mithya*, illusory). But it has to be accepted while living in the world.

Why Chidvilasa

In order to convert the *Ajnanin* into the *Jnanin* and to transform the disciple into perfection, as also to acquaint the ordinary persons with the extraordinary philosophy of the Supreme *Tattwa*, it is imperative to accept the reality as it appears in the world of phenomena. While at it, the Supreme Principle is explained with reference to the phenomenal world. This is eminently done with the help of the *Chidvilasavada*.

Gita and *Dnyaneshwari* are basically meant for this transformational purpose and acquaintance with the *Parama Tattwa* (Supreme Principle). Their discourse is not meant for the *Jnanins*. It is not for the likes of the self-attained souls, having the *Prajna* to see and seek the Ultimate Truth.

It is for the ordinary seekers that the postulation of the Supreme Principle of the singular nature as above is essential which describes it as *Adwaitin* as well as *Dwaitin* (*Dwaitadwaita-vilakshana*), *Sat* as well as *Asat* (*Sadsad-vilakshana*) and incarnated (*Vyakta*) as well as non-manifested (*Avyakta*). This is not an oxymoron but reconciliation for the sake of a *Sadhaka* of a certain level of understanding. Saint *Dnyaneshwar* has adopted this doctrine of *Chidvilasa* and the *Swasamvedya* Supreme

Principle verily with the same objective. This medium of *Chidvilasa* is most suitable for the *Bhakti*, with rapture for the *Ishwara* (*Prema-bhakti*).

Instances abide that show that even the *Jnanins* do not get the bliss of *Sakshatkara* with the *Vedanta Jnana* of the dry *Swaroopa* of the *Paramatman*, the *Shoonya* - Nihilility.

A well-known case is that of *Sannyasin Totapuri*, nicknamed *Nyangata* (the Nude) who was such an accomplished *Vedantin* of the top order. He entered the life of *Shri Ramakrishna Paramahansa* as his *Guru* of *Vedanta*. But he never derived the bliss of the *Sakshatkara* of the *Saguna Swaroopa* of the *Lord*.

Engrossed as he was in the *Nirguna Nirakara*, he cared not for the *Saguna Swaroopa*. But when in acute pain, his touch with the *Jnana* of the *Vedanta* was absolutely lost. It was then that *Ramakrishna Paramahansa* gave him the vision of Goddess *Kali*, his *Ishta Devata*. That changed everything in the life of *Totapuri*. After testing the bliss of the *Saguna*, he became enthralled by it and forgot about his acute pain. That is the story of how for creatures of this world, the *Saguna Sakara* and the *Chidvilasa* of the Supreme *Tattwa* relates most closely.

The most famous case is that of Sage *Vyasa*. It is said that his *Prajna* had touched upon everything of the world and beyond. No knowledge remained unknown to him.⁴⁴⁶ He composed the entire text of the great epic *Mahabharata* almost singlehandedly, requesting *Lord Ganesha* to be his writer. But in spite of the great knowledge of the world he had and being the *Jnanin* that he was, he was not internally satisfied. A want was troubling him all the time.

He was advised to compose a *Maha-purana* on the *Lilas* of the *Lord*, especially of *His Shri Krishna Avatara*. When done with it, resulting into the savoury *Shrimad-bhagavata Maha-purana*, *Vyasa* felt greatly blessed on his accomplishment. It was the tribute of a great *Jnanin* to the *Bhakti* and its exemplification, a never-before for the worldly creatures. When he heard it through his equally illustrious son - *Shrimat Shukacharya* - his bliss (*Ananda*) knew no bounds. Such is the context of *Bhakti* and *Chidvilasa* in the realm of Realization aka *Sakshatkara*!

Once a soul attains to that bliss, he no more values the state of *Mukti* or that of *Jnana*. To see the singular *Swaroopa* of the *Ishwara*, by stages, to attain *His Sakshatkara*, one has to literally know and understand *His* quantum relation to *His Saguna Sakara Swaroopa*. For the success of

Ishwara-pranidhana and to attain the *Samadhi*, contemplation of and meditation upon (*Dharana-Dhyana*) the *Swaroopa* of the *Ishwara* is necessary. Hence the importance of the singularly *Dwaitadwaitins'* nature of the *Ishwara* cannot but be over-emphasized. *Patanjali*, too, takes recourse to the *Saguna Sakara Ishwara* for that same purpose as seen from his *Yoga-sootras*. He has highlighted this in *Ishwara-pranidhana* and by pointing out that *His* icon is the *Pranava*.⁴⁴⁷

Nature of *Ishwara-pranidhana*

Patanjali has defined the *Ishwara* and the *Ishwara-pranidhana* through the *Yoga-sootras*, especially about the efficacy of the *Ishwara-pranidhana* vide 1-23, *Pys*.⁴⁴⁸ We have noticed that *Gita*, too, describes these concepts on almost parallel lines. Let us delve further into the *Ishwara-pranidhana*.

Ishwara-pranidhana means special *Bhakti* of the *Ishwara*. The surrender unto the *Ishwara* of the body, mind, the *Pranas*, the *Antahkarana* and senses, and the *Karmas* that accrue from these along with their fruits; to do the *Japa* of the *Onkara*, considering it to be the *Ishwara* and to do the *Tapasah* and the *Svadhyaya* along with these i.e. through the *Tapasah*, *Svadhyaya* and the *Ishwara-pranidhana*, the *Kriyayoga* of *Patanjali* is attained.⁴⁴⁹

The result of this *Kriyayoga* is the arising of the *Samadhi* state in the *Chitta* from time to time and to weaken the five *Kleshas*⁴⁵⁰ viz. *Avidya*, *Asmita*, *Raga*, *Dvesha* and *Abhinivesha*.⁴⁵¹ *Avidya* is *Ajnana*. *Asmita* is the feeling of being. *Raga* is desire for objects of sensual pleasures. *Dvesha* is aversion from objects hated. *Abhinivesha* is the urge to act to do the *Karmas* in furtherance of the dictates of the *Raga-Dvesha*.

These five *Kleshas* are named by the *Sankhya* doctrine as *Tamas*, *Moha*, *Maha-moha*, *Tamistra* and *Andhatamistra* respectively. The *Puranas* count them as hells. *Patanjali* says that *Avidya* is at the root of the remaining *Kleshas* i.e. *Duhkhas*. These *Kleshas*, depending upon their severity are further classified into four states viz. *Prasupta* (dormant), *Tanu* (awakening), *Vichchhinna* (becoming active) and *Udara* (active).⁴⁵²

To see the ephemeral world of phenomena as perennial, to regard the tainted world as stainless, to regard the worldly pleasures which are actually the storehouses of future rebirths as bliss and to think of the *Anatman* as the *Atman* are the properties of *Avidya*.⁴⁵³

The *Pancha Kleshas*, along with the *Chitta*, get dissipated into their origin by the *Asamprajnata Samadhi*. The *Kriyayoga* and *Viveka-khyati*

(*Prasankhyana*) or *Jnanagni* are useful to attain this state. This is the action of *Laya-yoga* which we find named as the *Kriyayoga* by *Patanjali*. The *Prati-prasavakrama* (Order of *Laya* of the elements or *Tattwas*) has been ponied out by *Patanjali* as *Abhinivesha* → *Raga* → *Dvesha* → *Asmita* → *Avidya*. The wise will see the *Pantharaja* of Saint *Dnyaneshwar* in this by invoking the general principle of *Laya-yoga*. It means the endorsement by *Patanjali* of the arousal of the *Kundalini*, followed by the *Laya* it attains i.e. *Kundalini Yoga*.

The *Kleshas* are gross. Because of their incidence, the *Jeeva* takes births-*Prasavakrama*. The obvious symptoms of *Prasava* are *Ayu* (life), *Jati* (birth) and *Bhoga* (sufferance from the maladies of the world, enjoyable or otherwise). The *Karmashaya* (storehouse of the fruits of *Karmas* and desires) expresses itself through them.⁴⁵⁴ On the other hand, when the *Karmashaya* depletes, the cycle reverses and the *Jeeva* starts on the path of *Prati-prasavakrama*, finally merging into the *Purusha*, attaining to the state of *Kaivalya*. That is called *Mukti* from the cycles of rebirths.

The combination of *Shaucha* and *Santosha* with the *Tapasah*, *Svadyaya* and *Ishwara-pranidhana* leads to the state of *Jeevan-mukti*. *Maharshi Vyasa* says in his commentary on the *Patanjala Yoga-sootras* that the *Yogin* who engrosses himself in the *Ishwara-pranidhana* everywhere, whether while sleeping, sitting or walking, or while in solitude, destroys the illusion of the *Avidya* that is at the root of the worldly phenomena. As a result, uniting with the *Paramatman* forever, he enjoys the bliss and divine elixir (*Amrita*).⁴⁵⁵ Thus we can see that the *Ishwara-pranidhana* is the chief *Niyama*.

Amritanubhava on Shiva-Shakti

In *Gita Shloka* 9-17, the *Lord* has said that *He* is the Father and the Mother of the world. The *Lord* is often depicted in the form of the *Ardha-nari-nateshwara*. Saint *Dnyaneshwar* has thrown ample light on this *Swaroop* of the *Ishwara* in his composition named *Amritanubhava*. It is interesting to see what he says on this matter in it.

At the beginning, in the *Pancha Shlokas*, he says that the *Guru* is the *Brahma-vidya* (*Shankari Vidya*). There is no difference between the *Guru* and the *Vidya*. The duet of the *Prakriti-Purusha* is in the form of the *Shiva* (male principle) and the *Shakti* (female principle), better known as *Ardha-nari-nateshwara*. However, one cannot understand or see which of its part is the *Shiva* and which the other. In the duet of the *Prakriti-Purusha*, the *Dwaita* gets reflected but it is impossible to understand where the Gross (*Jada*) and the Divine (*Chetana*) come together. With a view to understand

the primordial *Adwaita* of this duet fully, Saint *Dnyaneshwar* bows down before it and starts upon the discourse of *Amritanubhava*.

This duet of the *Shiva-Shakti* is the pristine couple, the father-mother of this world. It is *Adwaita* which appears as the *Dwaita* in the form of this world. The world is not born out of it but appears out of it. It is the couple appearing in the one and the only Supreme *Tattwa* of the *Shiva*. This is the *Chidvilasa* that it exhibits. The *Shiva* shows the two sides of *Shiva* and *Shakti* alternately. Their relationship is not *Asat* but *Sat* only.

One can neither call their state as one, nor two. One does not know what lies behind this manifested *Swaroopa* of this duet in the form of the world. They combine the world with their *Swaroopa* so as to make the triad of *Shiva-Shakti-Jagat* look like one as in *Adwaita*.

The *Shakti*, combining with *Shiva*, becomes the whole perfected *Tattwa*. The *Shiva*, without the *Shakti* conjoint with it, is nothing, just nullity (*Shoonya*). The two do not remain without each other and do not give up their primal unity, though appearing as twain. They pervade the entire vast world yet find it inadequate to express themselves. They occupy even the smallest of the *Paramanoos* (atoms). Despite spending themselves wholly upon the expression of the world, they still remain unspent and whole. Without them, not even a blade of grass can be there.

Paths of *Jnana* and *Yoga*

This house of the world is occupied by none other than them. Their relationship is such that they run this world single-handedly. When *Shiva* is fast asleep, the *Shakti*, though in his sweet embrace, is awake to look after the world. But really speaking, engrossed in enjoying each other, they are totally oblivious of the world. If one of them really wakes up, the entire world disappears.

There is a hidden meaning behind what Saint *Dnyaneshwar* says here. *Shiva* means the experience of the *Swaroopa*, the *Jnana*. *Shakti* means the *Jnana-shakti*. The *Jeeva* is *Shiva*, the *Atman*. It is asleep in the world in the embodied form. The *Shakti* aka *Kundalini* runs the affairs of the body of the *Jeeva*. But it is asleep once the world is created.

When *Shiva* awakens or the *Atman* appears i.e. the *Jnana* appears, the *Jeeva* becomes a *Jeevan-mukta* and the phenomenal world ends for it as such. Similarly, on the other hand, when the *Shakti* i.e. the *Kundalini* awakens, it dissipates into the *Shiva*, along with the *Jeeva*, and the *Yogin* attains *Jeevan-mukti*, ending the world for the *Jeeva*.

That is why Gita says that there are two ways to experience the Swaroopa of the Atman – one the path of Jnana and the other the path of Yoga.⁴⁵⁶ The former path is that of awakening the Shiva i.e. the Atman and the latter is that of awakening the Kundalini aka Shakti.

The Jnanamarga is but for a selected few, the Jnanins i.e. the Sankhyas, whereas the Yogamarga aka Karma-marga is for the generality of the Sadhakas to be sojourned upon through diligent efforts. This is what Dnyaneshwar reaffirms in the light of Amritanubhava.

Chidvilasa of Shiva-Shakti

He further says that the wonder of the play of this duet of Shiva-Shakti is such that when either of them awakens, it searches for the other and both of them dissipate into their Primordial Swaroopa, dissipating the third i.e. the world with them. Still they exhibit their duality in the form of the Ardha-nari-nateshwara, showing the Dwaita out of the Adwaita i.e. the Bheda out of the Abheda. They take the half forms of Nari (Shakti) and the Nateshwara (Shiva) to enjoy themselves by assuming the duet form. This is their timeless play of Chidvilasa.

The Maha-shoonya is that which encompasses the Shoonya and the Nihshoonya. It is devoid of the Trigunas. It is the essence of all the Shoonya states, in the form of the Satta (the prime principle). The readers are to be reminded that Shoonya means a state of equality of the principles of the Shiva and the Shakti, in their passivity. Nihshoonya is the state beyond the state of the Shoonyas where there is extreme passivity of the two Tattwas and as such there is no possibility of the worldly phenomenon.

The Maha-shoonya means the ultimate Swaroopa. Shakti, by assuming the role of the female in this duet, coupling together with the Shiva i.e. the male principle, becomes wedded to it. Its other names are very famous viz. Ajnana, Avidya, Maya, Pradhana and Prakriti. It is such a fact that the Shiva is not Shiva without conjoining with the Shakti, although the Shakti is but Shiva in another form apparently.

The Ishwara is the one that is Sarvajna (omniscient), endowed with all the powers, independent and Nitya-mukta (without any bondage ever). It is called the Brahman endowed with the power of the Maya (Mayavishishta Brahman). The Shakti i.e. the Maya that endows the Ishwara with its functionality (Aishwarya), which has the world as its body and which exists because of it, is, truly speaking, one with Shiva.

The six eminent characteristics of the *Ishwara* viz. *Yasha* (success), *Shree* (magnanimity), *Jnana*, *Vairagya* (state of renunciation), *Audarya* (benevolence) and *Aishwarya* (being the *Ishwara*) are the *Shakti* itself. It is the one that exhibits the three *Swaroopas* of the *Ishwara* viz. *Virata*, *Vaishvanara* and *Vairaja*. The four phases of expression in the form of the world of the *Ishwara* i.e. the *Virata*, *Hiranyagarbha*, the *Avyakrita* and the *Moola Maya* are the *Shakti* alone.

This *Shiva* i.e. the *Ishwara* is without a body. Therefore, the *Shakti* has taken over itself to be his body. Donning the gorgeous finery as vast as the world and the jewelry of the *Prakriti*, it is co-habiting with its partner, the *Shiva*.

The *Adi-sankalpa* – 'I am but One; let me be many' ('*Ekoham, bahusyamah*') – is really speaking the *Shakti* aka *Maya*. The *Shiva* is, truly speaking, pure *Adwaita* state, without reference to the *Dwaita* state. But the *Shakti* is so powerful that it creates the world even in the state where even the *Maha-shoonya* ends into the beyond. That is the *Lila* of the *Shakti*. To let it play its game, the *Shiva* reduces itself to finiteness from its infinite, *Avyakta* and all-pervading state. Donning finiteness, it starts to express itself through the world, from the smallest particles to many other forms.

The *Shakti* spreads its garb of *Maya* around the *Shiva* by its *Lila* to bring this world expanse into being. But when it condenses itself, it appears in the form of the bright *Kundalini*, dissolving all the *Tattwas* and the *Mahabhootas* to bring to light the *Shiva-tattwa*, thus endowing the *Jeeva* with the *Sakshatkara* to make it attain the *Kaivalya* state. This is how the *Atman* plays with itself in its *Lila* by assuming the states of the *Shiva* and the *Shakti*. To witness this *Lila*, the *Shiva* becomes the *Drashta* (beholder). It is so much attracted to the *Shakti* in its *Lila* mode that if it disappears even for a moment, *Shiva* discards the body and dissolves into the original state.

The *Shiva*, even when having the *Swaroop* of *Ananda*, starts to enjoy the bliss of expressing through the *Shakti* in the worldly form. Thus, the *Brahman* becomes *Swasamvedya* because of the *Shakti*. Yet there is the basic *Adwaita* between the *Shiva* and the *Shakti* despite expression in the form of the world. For those who see the two and the world differently as distinct entities, the world is real. But those who imbibe the *Adwaita* in their *Dwaita*, the entire phenomenon is the *Chidvilasa*. The *Shiva* and the *Shakti* expressing themselves through the world are playing their *Lila*, yet

remaining united, undivided and one. This is the experience of this *Chidvilasa* of the *Jnanin*.

Next Topic

After reviewing the nature of *Shiva-Shakti*, let us now take stock of another very important concept - the *Onkara* and the *Pranava*. *Patanjali* has designated the *Pranava* as the icon of the *Ishwara* and recommended its *Japa* and meditation on it for the *Dhyana* of the *Ishwara*.

BOOK-6 ONKARA AND PRANAVA

Onkara

The *Adi-sankalpa* arises in the *Brahman* in its *Sadsad-vilakshana* state. That itself is the origin of the state of the *Pranava*. It has three and half *Matras* which make the *Onkara*. From these *Matras* arise the three states of *Jagriti*, *Svapna* and *Sushupti*, as also the *Vyashti* and the *Samashti*.

Onkara and Pranava

After having examined the nature and relationship of *Shiva* and *Shakti*, let us turn to another important concept to the *Ishwara-pranidhana*. *Onkara* is closely related to the *Swaroopa* of the *Ishwara* and *Pranava* is a closely related subject. We already know what *Patanjali* says about *Pranava*. It connotes the *Ishwara*. The *Pranava* is the signature of the *Ishwara* and it opens the way to *Him*.⁴⁵⁷

Saint *Dnyaneshwar*, too, glorifies the *Pranava* and the *Onkara* in his literature. The *Upanishads* as well speak highly of them. The *Mandukya Upanishad* is devoted to *Onkara*. The *Karika* (commentary) by *Gaudapadacharya*, *Adi Shankar's Paratpara Guru* (*Guru's Guru*), is only too famous.

The prime mover of the *Vedas*, their single syllable all-too-important *Mantra*, is the *Onkara*. Every *Richa* needs to be sung by prefixing it to be effective. It is the icon of sacredness. For starting any *Vedic* rites, for the *Japa* of the *Ishta* and other *Mantras* e.g. *Gayatri* etc., the *Sadhaka* is required to complete a given quantity of *Japa* of the *Onkara*, adhering to its prescribed method of repetition etc.

The *Japa* of the *Onkara* is powerful enough to decimate the desires. For the *Yoga-sadhakas*, *Onkara* is like the Mother Goddess, always helpful, caring and blessing. The *Dhyana-yogins* enter the deep cave of the *Onkara* by steadily keeping attuned to it. The mellifluence of the *Onkara* fills into the *Antahkarana* and leads the *Sadhaka* to the realization of the *Paramatman*. The *Sadhakas* attuned to the *Onkara* become the *Siddhas* and become one with the *Swaroopa*. That is the great amplitude of the *Onkara*. It leads to the *Sakshatkara* of the *Ishwara*.

Saint Dnyaneshwar on Onkara

Saint *Dnyaneshwar* says that the *Brahman* sprang up a seed which germinated into the *Ghoshha* (vibrations), the *Dhvani* (sound) and the *Nada*.

The *Onkara* is the palace that houses these. In the ninth *Gita* chapter, the Lord says that *Onkara* is *His Vibhooti* (9-17, *Gita*). He further says that *Onkara* is the icon of the *Vedas* to recognize the *Ishwara*.

The *Onkara* is made up of the *Varnas* (*Sanskrit* syllables) 'A', 'U' and 'M'. These three *Varnas* are the inside of the *Onkara*. These are known as the three *Matras* of *OM*. There is yet another component of *OM* called variously as the *Amatra*, the *Ardha-matra*, the *Anusvara*, the *Nada* or the *Bindu*. These four together constitute the *Onkara* of the three and half *Matras*.

The *Adhyatmika* secret of these three and half *Matras* of *Onkara* is revealed by the *Mandukya Upanishad* together with the *Karika* on it by *Shrimat Gaudapadacharya*. There is yet one top secret viz. every *Ovi* of *Dnyaneshwari* comprising of three and half lines, attunes to the *Onkara*. Thus, by reciting one *Ovi* of *Dnyaneshwari*, one systematically does the *Japa* of the *Onkara* once. The diction of *Patanjali* on the *Onkara* being the representative of the *Ishwara* (1-27, *Pys*) is thus fully borne out by *Dnyaneshwari*.

In fact, a practical *Japa* and unity with the *Ishwara* is to be had by reciting the *Ovis* of *Dnyaneshwari*. The presence of the *Ishwara*, *His Dhyana* and unity with *Him* thus materialize through the recitation of *Dnyaneshwari* with devotion. This is the *Ishwara-pranidhana* that the *Sadhaka* achieves by recourse to *Dnyaneshwari*.

Another secret of *Dnyaneshwari* is that at its very inception, the Saint has invoked the *Ishwara* by employing the *Onkara*, just as in the recitation of any *Vedic Mantra* or a *Richa*. He says that it is the name of the *Ishwara* and when you call it, He gives His ear to your prayers and attunes to your psyche which is the very purpose of employing the *Onkara* at the beginning of any *Mantra* recitation.

One has to start with the essential ingredients of *Ishwara-pranidhana* thus by invoking the *Ishwara* while reading *Dnyaneshwari*. In fact, Saint *Dnyaneshwar* has contrived at the presence of the *Ishwara* in every *Ovi* of *Dnyaneshwari*, all throughout.

Gita and Pranava/Onkara

Gita contains some famous quotes on the *Pranava* and the *Onkara*. Some of these are: The *Ishwara* is *Pranava* in the *Vedas*. He is the sacred *Onkara* in the three *Vedas* – the *Rig-veda*, the *Yajur-veda* and the *Sama-veda*.⁴⁵⁸ In fact, the *Pranava* and the *Onkara* are the highest of *Vibhootis* of the

Ishwara. In the realm of consciousness, whatever is worth knowing is known when one has understood the significance of the *Onkara*. Hence it is the icon of the utmost knowable, the all-pervading *Atman*.

Everything in the world, including the objects and the *Bhootas*, are the expressions of the *Ishwara*. The three *Matras* of *Onkara* denote their Creation, Existence and *Laya*. The Creation springs from the *Matra* 'A', expresses itself through the *Matra* 'U' and is dissolved in the *Matra* 'M'. 'A' is the first letter - a vowel - of the *Sanskrit* alphabet and all the letters express themselves with it. Likewise, the *Matra* 'A' is the beginning of the world. Hence the *Lord* says that it is *His Vibhooti* in the letters. The *Onkara* is *His Vibhooti* in the four *Vachas*.⁴⁵⁹

To leave no doubt about the primacy of the *Onkara*, *He* says that the *Brahman* is spoken of by three words – *Om*, *Tat* and *Sat*. *Tat* is the Ultimate *Tattwa*. It is *Sat*, meaning indestructible. Its name is *OM*. The *Brahmanas*, the *Vedas* and the *Yajnas* were created since time infinite from the *OM*.⁴⁶⁰ Hence one ought to remember that the *OM* is the beginning of everything. It is the *Parabrahman*. The austerities of the worshippers of the *Brahman* viz. the *Yajnas*, the *Tapasah* and the *Danam* always commence with utterance of *OM*.⁴⁶¹ *Gita* thus endorses the view of *Patanjali* that invocation of the *OM* is the highest level of *Ishwara-pranidhana*.

Meanings of *Onkara*

The *Onkara* means many things. The *Mandukya Upanishad* attributes the three *Matras* of *Onkara* to stand for the three states of *Jagriti* - *Svapna* and *Sushupti* and the three phases of the *Sthoola* - the *Sookshma* and the *Avyakta* respectively. The *Ardha-matra* is taken to stand for the state of *Samadhi* or *Turiya*. The *Atman* is behind all these states and phases.

The various meanings attributed to the three and half *Matras* are as follows:

'A' – The Primordial, the First before and amongst all, the all-pervading, the First, the *Brahma*, the *Shiva*, the experience of the *Jagriti* state etc.

'U' – Ascendency, the best state, the *Madhya-sandhi* (moment between) the beginning and the end of a state, the experience of the *Svapna* state etc.

'M' – The *Laya*, the last phase, the effect, *Sukha*, *Ananda*, the experience of the state of *Sushupti*, the state of the *Swaroop* i.e. being the *Brahman* etc.

The *Ardha-matra* – *Adwaita*, the *Niranjana* state of the indescribable *Atman*, etc.

Sanskrit has a dictum. '*Avati iti Om*'. The *Onkara* has protective prowess. It is an evolving *Tattwa*. The Loved, the shining, the giver of *Santosha* and *Tripti* (satisfaction), *Jnatritva*, one that listens and senses, powerful, the doer of the *Karmas*, desire (*Ichchha*), One who asks for something, one that enlightens, one that is illuminated, Light, Gains, *Himsa* (suffering), giving and taking, *Bhava* (feelings, state, thing), One that grows, one that becomes a part of something, to burn, destruction etc. are the various attributes of *OM*. Since the *Onkara* is like this multifarious, all the things of the world abound in it.

From its thousand-headed form ('*Sahasrasheersha purushah*') to the *Avyakta*, indescribable (*Anirvachya*), undesigned (*Anirdeshya*), *Akshara* (immutable, non-depleting), *Nitya* (forever present), *Sarvagata* (all-pervading), stable (*Sthanu*), immovable (*Achala*), uncleavable (*Achchhedy*), incombustible (*Adahya*), non-dryable (*Ashoshya*), immutable (*Avikari*) Primordial (*Sanatana*) *Swaroopa* is the expanse of the *Onkara*. The only *Mantra* viz. the *Ajapa-japa*, the *Soham Gayatri*, that all the Creation right from the *Jeeva* to the *Shiva* chant, is this *OM*, the King of all the *Mantras*.

Patanjali, as well as, *Gita* prescribe to do its *Japa*. In the *Ajapa-japa*, *OM* is the prime *Mantra*. '*Soham*' means '(Sah) + O + (H) + M' = *OM*; or 'A (+H+) M'; or '(Sah) A (U) M'. It is a well-accepted fact that all these meanings lead to the only one conclusion, that the *Ajapa-japa* i.e. *Soham Japa* is the *Japa* of *OM*. 'I am That' is its base. Thus *Soham*, or *OM*, is the *Dhyana* of the *Akshara Brahman*.

Onkara and Yoga

The *Laya-yoga*, the *Prati-prasavakrama*, is attained by the practice of *Yoga*. *Shrimat Adi Shankaracharya* says in his composition by title *Panchikarana*⁴⁶² that the *Sadhaka* should practise the *Laya* of the 'A' into the 'U', that of 'U' into 'M' and that of 'M' into the *Onkara*. While at this, one should affirm to oneself that all this world is himself. This 'T' is the *Kevala*, the *Chit-swaroopa Atman*.

One should constantly meditate upon this conviction. One should know that the *Atman* does not have *Ajnana*, nor any *Karmas*. It is *Nitya*, *Shuddha* (crystalline, pure), *Buddha* (all-knowing, attained to original state of being), *Mukta* (without any bondages of *Karmas* etc.) and *Satya* (Ultimate Reality). One ought to do the meditation with full conviction.

By making *Laya* of 'A' into 'U', 'U' into 'M' and 'M' into *OM*, what is meant here is that the *Sadhaka* should coalesce the three states of *Jagriti*, *Svapna* and *Sushupti* into the *Turiya* and attain the *Samadhi* state.

Then one will attain the *Samadhi* state in which there is no difference (*Bheda*) between the *Atman* that blesses one with the ultimate bliss (*Paramananda*) and the primordial *Chaitanya* (*Pragchaitanya*) and the *Sadhaka*. It is the same that the *Vedas* proclaim in various ways viz. '*Tattwamasi*', '*Brahmahamasmi*', '*Prajnananandam brahma*' and '*Ayamatma brahma*'; etc., he reiterates.

There is another secret of the *Yogins*. The sectors of the *Mooladhara* and *Svadhishthana Chakras* are the *Matra* 'A' of *OM*. likewise, the *Manipura* and the *Anahata Chakras* comprise the *Matra* 'U' of *OM*. The *Matra* 'M' comprises of the last two of the *Shat-chakras* viz. the *Vishuddhi* and the *Ajna Chakras*. The *Amatra* is the region beyond the *Ajna-chakra* going into the infinite space up to and beyond the *Sahasrara Chakra* and the *Brahma-randhra*.

The *Dhyana* of *Onkara* is thus actually the process of the *Kundalini Yoga* (*Laya-yoga* or the *Pantharaja*). One awakens the *Kundalini* and it leads the *Yogin* through the process of *Laya* of the *Tattwas* through the *Shat-chakras* and finally meets the *Shiva* at the *Brahma-randhra* in the *Sahasrara Chakra*. That is what the *Yogins* call as the state of *Shiva-shakti-samarasya*, the final attainment. We will go deeper into the process while dealing with the *Pantharaja* process in greater details.

Yoga Practice

The *Yoga* practice of the *Dhyana* of the *Onkara* must be at the base of the *Abhyasa-yoga* of *Gita* in its fifth and the sixth chapters in its *Shlokas* 5-27 and 6-10 to 15.⁴⁶³ The outline of the *Onkara Dhyana* of the *Parabrahman* for attaining *Yoga* is seen in the said *Shlokas*.

Lord *Shri Krishna* says herein that the *Sadhaka*, avoiding the sensory inputs of the *Indriyas*, should keep his eyesight fixed upon the center of the eye-brows. He should equalize the flow of the *Pranas* flowing through the *Ida* and the *Pingala Nadis* in his system. He should remain secluded from others and in solitude. Controlling the *Chitta* and his self, remaining aloof from all desires, refraining from the things of the world, he should practise the *Yoga* of the *Dharana-Dhyana* of the *Onkara*.

For this practice, he should select a place which is sanctified. Setting the *Asana* (seat) upon it comprising of the *Darbhas* (a kind of sacred grass),

the skin of an antler and a piece of clean cloth over these. The *Asana* should not be either too high or too low. The *Sadhaka* should sit upon it in meditation, controlling the activities of the *Chitta* and the senses, with concentration of the mind. The upper portion of the body should be held in equipoise. One should not look around. Remaining steady, the mind's eye (*Antar-drishiti*) should be centered upon the *Ajna-chakra* at the *Bhroomadhya* (center of the eyebrows).

Without fear of failure in attaining to *Yoga*, one should control the mind, determined to dwell in the *Brahman* (*Brahmacharya-nishttha*). The *Chitta* should be fixed upon the *Ishwara* and uniting with *Him*, keep practising this *Yoga* without default and as constantly as possible. This practice finally leads to the equipoise of the mind and the *Chitta*. The *Panchakleshas* become emaciated and their afflictions diminish to a great extent. That ultimately results in their annihilation and culminates into the *Samadhi* state. The *Yogin* attains to the *Nirvana*. He becomes united with the *Parabrahman*, the *Lord* of everlasting beatitude. *Gita* prescribes this course of *Yoga* practice for the seekers.

The act of centering the *Chitta* upon the *Ishwara* and to become one with *Him* can be tallied in this manner from various contexts in *Gita*.⁴⁶⁴ Since its main objective is doing the *Ishwara-pranidhana*, there has to be the element of constant practice in this process, as rightly said by the *Lord*.

Since it is almost impossible to meditate upon the *Nirguna Swarupa* of the *Ishwara*, one has to take recourse to the *Patanjala Yoga-sootras* for guidance. *Patanjali* has recommended that the *Sadhaka* should start with the gross (*Sthoola*) objects for *Dharana-Dhyana* to start with. As the *Chitta* becomes trained in the act of meditation upon it, one should go on substituting it with less gross objects and then by the *Sookshma* objects, concepts etc.

The object should be refined in its *Sookshmatva* (state of being *Sookshma*) until ultimately, it becomes possible to meditate upon the intangible objects. This finally enables the *Sadhaka* to attain the *Dharana* and *Dhyana* upon the *Nirguna Swarupa* of the *Parabrahman*. In this practice, the process delineated by *Shrimat Adi Shankaracharya* in the *Panchikarana* as stated earlier is very useful.

The central idea behind this method is that as one progresses in the practice, the object i.e. the *Dhyeyya* has to be eliminated in stages, from grosser to gross and the subtle to the subtlest intangible, culminating ultimately into the *Swarupa*. While at this practice, the *Yogin* transcends

the seven stages described in the *Yoga-vasishttha* and finally attains the state of the *Asamprajnata Samadhi* which is without the object or the *Dhyeyya*.

How this is attained can be explained by an analogy to scientific theory of Quantum Mechanics. The stage of the *Asamprajnata Samadhi* is attained while at the practice of the *Samprajnata Samadhi* by a quantum jump, so to say. This summarizes the practice of *Yoga* as per *Gita* and *Patanjali*.

Nama-japa as Yoga Practice

It is seen that the *Alambana* or the *Dhyeyya* is gross to start with the *Yogic* practice e.g. the images, icons, idols etc. of Gods and goddesses can be taken as the *Dhyeyya* to start with. While entering into the *Dhyeyyas* more subtle and intangible, these *Dhyeyyas* are substituted by the character, mythical lore etc. of the chosen deity. Still subtler objects are the various names of the deity. These are theoretically infinite in number. One may adopt a name as per one's choice or as given by the *Guru*.

The *Sadhaka* has to idolize the *Swaroopa* of the chosen deity in it and slowly substitute it with that of the *Ishwara* of the *Patanjala Yoga-sootras*, or the *Parabrahman* of the *Vedas*. This practice is the well-known *Japa* of the *Nama* (name of God). It is not the mere chanting of God's name but it is a very systematic practice of *Yoga*.

The correct practice of the *Nama-japa* is the topmost of all the *Yajnas*. It is the *Brahma-yajna* that imbibes the *Swaroopa* of the *Parabrahman*. That is why the *Lord* says in *Gita* that *He* is the *Japa-yajna* amongst all kinds of *Yajnas*. In the same *Gita Shloka*, the *Lord* has said that the *Vibhooti* of the *Lord* in all the letters that the *Vacha* pronounces, whether it is the *Vaikhari*, the *Madhyama*, the *Pashyanti* or the *Para*, is the singular one, *OM*, that is the *Brahman* or the *Ishwara* itself. This is vetted by *Shrimat Adi Shankaracharya* in his *Gita-bhashya*.

Process behind Yoga of Onkara

The subtlest and intangible is the *Paramatman* who is all-pervading, cannot be meditated upon and has non-manifest *Swaroopa*. To set *Him* as the *Dhyeyya* (*Alambana*) is too difficult to achieve, well-nigh impossible. Hence the *Yoga-shastra* as well as the Saints and *Gita* have shown us the way out by prescribing the *Nama-japa* of *His* foremost name i.e. the *Onkara* to accomplish this *Brahma-yajna*. Of course, one has to chant this *Onkara* by the *Vaikhari Vacha*. It has to be recited at the beginning, and while doing, and at the end of every *Karma*. One has to remain attuned to the *Parabrahman* (*Brahmacharya-vrata*). We have already noted from the

17th chapter of *Gita* that the *Jnanins* do their every *Karma* by invoking the name of the *Parabrahman* i.e. *OM*, *Tat* and *Sat* befittingly.

The *Gita Shlokas* 17-23 and 24 unambiguously state that these three are the names of the *Brahman* to be thus invoked while doing the *Yajnas*, the *Tapasah* etc. Gradually, one has to practice the assimilation of this name of the *Brahman* – the *Onkara* – into the subtler *Vachas*, ending into its imbibing into the subtlest of them i.e. from the *Vaikhari* to the *Madhyama* and then into the *Pashyanti* and finally into the *Para Vachas*. This itself is the transition of the *Dhyeyya* (*Alambana*) from the grosser to the gross and from it to the subtle (*Sookshma*) to the subtlest (*Sookshmatama*) as advised by *Patanjala Yoga-sootras*.

It is well-known that the name of the *Ishwara* (*Nama*) and the *Ishwara* (*Nami*) are concurrent, congruent and conjoint. As such, the name of the *Parabrahman*, when invoked rightly, does lead one directly to it. That is the great synthesis of the *Nama* and the *Nami* that is wrought out by invoking the name of the *Brahman* or the *Ishwara* i.e. *Onkara*, in the ultimate analysis.

The *Chitta*, taking *Alambana* of the *Saguna Sakara Vishvaroopa* (the *Swaroopa* of the *Ishwara* in the form of the entire world), goes on to finally set and attain the *Dhyeyya* of the *Nirguna Nirakara Adwaya Tattwa* in this manner. This is the secret of the *Yoga* as hinted at in the *Gita Shloka* 6-14.⁴⁶⁵ It is just like the caterpillar which, while moving from one leaf to another, attaches itself to the other leaf first before leaving the leaf on which it is. Meanwhile, it makes a bridge of its body across the two leaves.

The *Yogin*, too, follows this trick of the caterpillar to traverse the gap between the *Saguna* and the *Nirguna*. He goes to the boundary of the *Saguna Sakara* by taking recourse to its *Alambana*. While at it, having traversed the region of the *Sthoola Deha*, he starts to build the bridge of the *Onkara* connecting his *Sookshma Deha* to the *Maha-karana Deha* via the *Karana Deha*. Once he achieves building this bridge of *Onkara*, he can safely attach himself to the *Maha-karana Deha* and traverse likewise from it to the *Parabrahman*. Once attaining to the *Parabrahman*, he stations himself in it, never to let go of it.

This is the *Yoga* of the *Onkara*. It may be noted that the *Kundalini* is also called the *Onkara*. So, this is the process of the *Pantharaja* aka *Kundalini-yoga* tacitly. Everything, everyone, in this world is filled with the vibrations of the *Onkara*. Therefore, by attuning to the *Onkara's* vibrations in the universal objects, the *Yogi* ultimately reaches the *Parabrahman* that

is the *Onkara* itself. The *Yoga-shastra* calls this vibration of the *Onkara* of the *Parabrahman* as the *Kundalini*.

To awaken the *Kundalini* is to reach the vibrations of the *Onkara* at the origin by attuning to them in the worldly objects. The vibrations of the *Onkara* become subtle and subtler as one goes from the state of the *Vaikhari* to the *Para Vacha* through the *Madhyama* and the *Pashyanti*. As the *Sadhaka* goes on attuning to them, from the subtle to the subtler and finally to the subtlest, the awakened *Kundalini* (Prabuddha *Kundalini*) transgresses the states from that of the *Jeeva* to that of the *Shiva*. Many of its details will be seen while dealing further with the *Pantharaja* of saint *Dnyaneshwar*.

For the time being, this reference to the *Kundalini* is adequate for the purpose of the *Yoga* students. However, for understanding the matter fully, in this context, it is to be noted that Saint *Dnyaneshwar* says that the *Kundalini* has three and half coils i.e. it coils itself around, like a serpent, in three and half coils. This is significant since the *Onkara* has, similarly, three and half *Matras*. Iconically, a *Matra* corresponds to a coil of the *Kundalini*. It is a way of pointing to the three *Yogic* bodies viz. the *Sthoola Deha*, the *Sookshma Deha*, the *Karana Deha* and the *Maha-karana Deha*, linked together by the proverbial '*Soham*' thread of the *Kundalini*.

Vedas and Onkara

The *Onkara* as such has been of paramount importance to the *Vedas* and its accompanying body of literature. It is not possible, in the scope of this work, to take a review of everything that the *Vedas* say about the *Onkara*. We will, therefore, restrict our enquiry to some significant and exemplary references to it in the *Vedic* literature.

Kathopanishad

The *Kathopanishad* says that the *Onkara* is the *Akshara Brahman*.⁴⁶⁶ The *Pada* (syllable, state) that all the *Upanishads* propound is the *OM* in short for which every *Tapasah* is to be undertaken, for which one has to follow the *Brahmacharya* (state of avowed celibacy). This letter is the *Brahman* and the most superior. By knowing it, by becoming one in its state, one attains the *Nihshreyasa* (*Mukti*). One attains every wish and desire by recourse to it. The *Alambana* of *Onkara* is the most recommended. the topmost and ultimate *Alambana* is that of the *Onkara*. By it, one gets the *Brahma-jnana* and attains to the *Brahman*.⁴⁶⁷

The *Kathopanishad* is the dialogue between *Yama* and *Nachiketa*. The greatest knower, *Yama*, has described the *Onkara* as above. *His* utterances

at the beginning of the dialogue are quite noteworthy. He says that the *Atman* cannot be attained by hearing a discourse, by sheer intelligence and scholarship, or by erudite learning, or any other means. It is attained only by those whom it graces. The *Atman* reveals its *Swaroopa* to such a blessed person.⁴⁶⁸

Taittiriya Upanishad

The Taittiriya *Upanishad* says that The *OM* is the *Brahman*. It is this entire world. It is the assertion positive. It is the action. The means of exchange of thoughts, the language, is *OM*. the *Sama-veda* sings the *Onkara*. People desirous of all the pleasures and happiness invoke the *Parabrahman* at the beginning of every *Mantra* by '*OM Sham*'. Everything in the *Yajnas* is in the form of the *Onkara*. The *Brahmins*, while beginning learning, worship the *Onkara* and recite it. Those *Brahmins* who commence their learning with the desire to attain the *Brahman* can only attain to it.⁴⁶⁹

Prashnopanishad

Prashnopanishad deliberates upon the *Onkara* in great details. *Satyakama*, after listening to the clear exposition of the *Swaroopa* of the *Atman*, asks *Pippalada Muni* the question. He asks which *Loka* does a person meditating upon the *Onkara* at the time of his death attain.⁴⁷⁰

This query of *Satyakama* reminds us about the question on almost similar matter posed by *Arjuna* to *Lord Shri Krishna* in *Gita*.⁴⁷¹ We will look into it later on at an appropriate place. Let us see how *Pippalada Muni* answers this question of *Satyakama*.

Para and Apra Brahman

The *Muni* says that the *Onkara Brahman* is two-fold – the *Para* and the *Apra*. One who meditates upon the *Onkara* at the time of his death attains one of these states.⁴⁷²

One who meditates upon the '*A*' - '*A'kara* - *Matra* of the *Onkara*, becoming endowed with the superior knowledge, takes rebirth as a human being and enjoys prosperity by virtue of *Tapasah*, *Brahmacharya* and *Shraddha*.⁴⁷³

One who meditates upon the two *Matras* of *OM* viz. '*A*' - '*A'kara* - and '*U*' - '*U'kara* - *Matras* is endowed with great psychic powers. He attains to the *Soma-loka* (*Loka* of the Moon God) and enjoys the pleasures it offers. After that he is reborn into the *Mrityu-loka* (the world).⁴⁷⁴

The *Yogin* who meditates upon the *Onkara* comprising of the three *Matras* ('*A'kara*, '*U'kara* and '*M'kara*) until he dies, attains the *Dhyana* of the

Parama Purusha and enters the all-too-radiant *Soorya-loka* (*Loka* of the Sun God). He is freed of all the sins and attains thereafter to the *Brahma-loka*. There he is blessed with the *Darshana* and *Sakshatkara* of the resplendent *Parama Purusha*, having golden aura (*Hiranmaya Purusha*).⁴⁷⁵

It will be understood by the students that the references to the *Soorya*, *Soma* and *Brahma Lokas* and to the *Parama Purusha* indicate the various sectors viz. sectors of the Moon, the Sun and the one beyond the *Mahakarana Deha* and the *Parama-shiva* respectively in the *Yogic* body, as well as the *Lokas* attained after death (*Gati*).

Thus, the meditation upon the single *Matras* alone of the *Onkara* viz. 'A', 'U' and 'M' lead finally to rebirth in this world (*Mrityu-loka*). But the unified *Dhyana* of the three *Matras* together harmonizes the *Dhyana* of the *Onkara* which yields to the proper control of the *Vrittis*, as also the *Karmas*, both the external and internal. It leads one to stability of the *Vrittis* of the *Chitta*, excellence in the *Karmas* and granting of *Jnana*.⁴⁷⁶

Recitation of the Vedas

Further the *Upanishad* points out to the attainment of those who recite the *Vedas*. It says that one who recites the *Rig-veda Richas*, conquers the *Mrityu-loka*; the *Yajur-veda Mantras* help attain the *Antariksha-loka* to the *Sadhakas*. By recitation of the *Sama-veda Richas*, one attains to the *Brahma-loka*. The *Jnanins* know this secret. They, therefore, take refuge in the *Onkara* of the three and half *Matras* and attain to the *Parama Pada* (the ultimate abode of the *Paramatman*). There is no fear of the death and the *Mrityu-loka* therein. That state blesses one with beatitude and *Shanti*. It is where one becomes ageless, *Amrita* and beyond the death and bondages of the world.⁴⁷⁷

Mundaka Upanishad

The *Mundakopanishada* throws light on the *Ishwara-pranidhana* and the *Onkara*. It catches the spirit of the *Ishwara-pranidhana* beautifully in just three of its *Mantras*.

It says that the *Sadhaka* should attach the sharp arrow of *Upasana* (worship) to the bow of the *Upanishad*. Stretching fast its string of the *Chitta* made of the meditation and *Dhyana* of the *Swaroop* of the *Atman*, he should hit the bull's eye of the *Swaroop* of the *Akshara Brahman*.⁴⁷⁸

Like all the spokes of a wheel of the chariot meet at its hub, all the *Nadis* of the *Linga-deha* meet at the *Adhyatmika Hridaya*. It is the habitat of the

Atman. It exhibits in the body through the *Nadis* in many ways and at every place. Meditate upon that *Atman* with the *Dhyana* of the *Onkara*. That will lead one from this dark night of the *Avidya* – the world – to the Light.⁴⁷⁹

The most famous quote from the said *Upanishad* is the following:⁴⁸⁰ Attaching the arrow of the *Jeeva* to the bow of the *Onkara*, one should take the aim at the *Brahman*. It should be let loose skillfully to hit that target hardest. Like the arrow conjoins with its target after hitting it, the *Sadhaka* should join with the *Brahman*, mind and soul.

Brihadaranyaka Upanishad

The *Brihadaranyaka Upanishad* speaks about the *Onkara* thus: The expanse of the *Onkara* is the *Atman*. It is the *Sanatana Brahman*. It is knowable and can be realized through the *Onkara*. Hence the *Brahmins* know the *Onkara* as the *Vedas* and worship it.⁴⁸¹

Chhandogya & Mandukya Upanishads on Upasana

All is the *Onkara*, so much valued is the *Onkara* in the *Shrutis*. The two important *Upanishads* viz. the *Chhandogya* and the *Mandukya* are totally dedicated to the *Onkara*, or the *Udgeetha*. While on this topic of the *Onkara* and the *Ishwara-pranidhana*, let us continue to taste the sweet honey of the *Brahma-vidya* from the *Upanishadas*, including these two most beautiful of them all. Let us dedicate these fragrant *Aupanishadic* flowers to the *Paramatman* to gain the secret of attaining the *Nirvana*.

Chhandogya Upanishad

It says that the *Om* is the *Udgeetha* by which the *Vedas* are sung in the *Samas*. It should be worshipped as the *Akshara Brahman*. In the *Yajnas*, the *Udgata* (One who sings the *Richas* of the *Sama-veda*) sings the *Richas* of the *Sama-veda* while loudly invoking the *OM*. The *Onkara Brahman* is to be worshipped in the manner as follows:⁴⁸²

The Earth is the succour of everyone. Its essence is water. Likewise, that of speech is the *Rig-veda*; that of the *Sama* is the *Udgeetha* or the *OM*. The essence of the *Paramatman* is the *Udgeetha*. It is the essence of the *Brahman*. That is verily the *Soma* of the *Yajnas*. The *Pranas* are also the *Udgeetha*. It fulfills the desires of those who worship it. (1-1-2, *Ch.Up.*).

Upasana of the Pranava in Chhandogya Upanishad

The Sun, singing the *Udgeetha*, lights up everything, destroying the darkness and fears. The *Prana* and *Apana* or the *Ida* and the *Pingala Nadis*, along with the Sun, should be worshipped in the *Swaroop* of the *Onkara*. (3-1-1 and 2, *Ch.Up.*). Here the Sun can be taken to mean the *Atman*. This

Mantra indicates that the *Kundalini Yoga* is at the center of this worship of the *Onkara*.

The *Vyana* is at the junction of the *Prana* and the *Apana*. *Vyana* means *Vani* (*Vachas* – *Para*, *Pashyanti* etc.). It should be worshipped in the *Swaroopa* of the *Onkara*. It is the *Rik* i.e. the *Richa*. Apart from this, one may worship the *Rik* by the *Onkara* after keeping the *Prana* and the *Apana* in equilibrium. (3-1-3 and 4, *Ch.Up.*).

This is a subtle worship with reference to the *Pranas* as revealed in the *Mantras* 3-1-1 to 4. It is actually the *Gayatri Upasana* (worship). *Gita* has prescribed the same mode of worship in it *Shloka*, 5-27.⁴⁸³ Saint *Dnyaneshwar* has extensively commented upon it while narrating the process of the *Pantharaja* which, in fact, is the same worship as *Gita* and the *Chhandogya Upanishad* prescribe.

Aksharas of the Udgeetha

The *Chhandogya Upanishad* further tell us to worship the letters (*Aksharas*) of the *Udgeetha* viz. '*Ut*', '*Gee*' and '*Tha*'. '*Ut*' is the *Prana* that activates the being to do the *Karmas*. '*Gee*' is the *Gira* (*Vani*, *Vacha*, faculty of speech). '*Tha*' is the food, nourishment (*Annam*). In it, the world exists. So also, the *Svarga* (heavens), the *Aditya* (the Sun God) and the *Sama-veda* are the '*Ut*'. The *Antariksha* (space), the *Vayu* (air) and the *Yajur-veda* are the letter '*Gee*'. The *Agni* (sacred fire), the *Prithvi* (the Earth) and the *Rig-veda* are the letter '*Tha*'. One who worships the *Onkara* or the *Udgeetha* meditating thus becomes fulfilled and has abundant food. (1-3-6 and 7, *Ch.Up.*).

For worshipping thus, one should meditate upon these letters. Taking it to be the *Mantra* of the *Sama-veda*, one should engage in the *Dhyana* of the *Richa*, *Rishi*, *Chhanda*, *Stoma* and *Disha* etc. One should praise the *Onkara*, with *Ananya Bhakti*, surrendering to it. One who worships it thus has all the desires fulfilled. (1-3-8 to 12, *Ch.Up.*).

The *Chhandogya Upanishad* is quite extensive, a large body of knowledge. Various concepts about the *Ishwara-pranidhana* can be explained and understood by reference to it. Its study opens a vast vista of ideas to learn about. However, it is not the subject of our study. We are only considering certain special and important references on the subject of worship here. From that angle, the points regarding the worship of the *Prana-Apana* and the three *Matras* of the *Onkara*, as also the concept that the world exists in the food (*Annam*) etc. is quite noteworthy.

Song of the *Udgeetha*

The *Udgeetha* is the *Pranava* and the *Pranava* is the *Udgeetha* i.e. the *Onkara*. The *Onkara* should be sung like a *Richa* of the *Sama-veda*. Just like the *Akasha* that is the highest abode of all the beings, the infinite *Udgeetha* is the superior abode of the world and all the *Bhootas*. One who worships it attains superiority amongst all. This *Pranava* is the *Gayatra* (*Gayatri Mantra*) that gives life to all the beings, safeguarding it. One who knows it becomes prosperous. He is endowed with the mind that encompasses everything. (1-5-1 and 5, 3-12-1 and 9, 3-13-1 to 7, *Ch.Up.*).

Swaroopa of Onkara

There are three constituents of the *Dharma*: 1. The *Yajna*, the *Vedadhyayana* (study of the *Vedas*) and the *Danam*, 2. *Brahmacharya* and service to the *Guru* and 3. The *Tapasah*. One who is stationed in the *Brahman* becomes immortal. When *Prajapati* undertook the *Tapasah* i.e. the *Dhyana* of the *Udgeetha*, the three *Vedas* were revealed to him. After meditating upon them, the three letters - *Bhuh*, *Bhuvah* and *Svah* were created. These are known as the *Vyahritis*. By meditating upon them, the *Onkara* that is called the only one letter of the *Vachas*⁴⁸⁴ was revealed to him. This *OM* knows all the world and the *Vedas* and pervades them.

Honey of Wisdom

The *Aditya* is the beehive of the Gods which is attached to the branch of the *Svarga* of this tree and the rays of the Sun are the bees (*Bhramaras*) surrounding it. The eastern rays are the holes of this beehive. The *Richas* are the bees that make the honey in it. The *Rig-veda* is the flower from which the *Richas* derive their honey content.

The upward-going rays of the *Aditya* are the holes of this beehive on its topmost side. The secret *Mantras* are the bees producing honey. The flower of the *Onkara-swaroopa Brahman* yields the elixir of the honey.⁴⁸⁵

it must be understood that the ordinary meanings of the words *Aditya*, the *Svarga* etc. are not to be taken in the context of this *Mantra*. Their meaning is to be taken in relation to the *Brahma-vidya*. Their meaning as taken in the context of the *Kundalini-Yoga* in relation to the *Yogic Deha* is implied here e.g. *Aditya* means the *Atman*; the *Svarga* means the region of the *Amatra* and beyond, etc.

To stress this point, the *Chhandogya Upanishad* says that the real secret meaning of the mystic *Mantras* can help one attain to the state of the *Brahman*. This is the dictum of the *Brahma-vidya*. One should safeguard this *Vidya*.

This is indicative of the fact that very rarely, if ever, the straightforward meaning of an *Aupanishadic Mantra* is implied. This has to be borne in mind by the students of the *Vedas*. The *Vedas* and the *Upanishadas* are required to be learnt from a competent *Guru*. Mere logic and etymology with grammar is of no use in understanding the *Vedas* and the *Upanishads*.

Paramatman is Everywhere

The *Paramatman*, pervading the entire world, occupies the heart of beings. The *Akasha* at the heart is the *Brahman*. One should know it. (3-12-7 to 9, *Ch.Up.*). The world is the *Swaroop* of the *Brahman*. It is created from it, is sustained in it and finally, dissipated in it. One should worship it with equanimity.⁴⁸⁶

The real pleasure is in the Infinite. The *Atman* is everywhere. The one who sees, contemplates and knows is the *Atman*. In this city of the *Brahman* i.e. in this body, there is a lotus in the shape of the heart. In the deeper subtle space of it, dwells the *Brahman*. It should be sought. (3-14-2 to 4, *Ch.Up.*).

The *Upanishad* has a message in it. The *Atman* dwells everywhere, like in the world, as well as, in the beings. It is the basis of the *Yoga Sadhana*, called the *Pantharaja*, of the *Natha Sampradaya* of Saint *Dnyaneshwar*. The above excerpts from the *Chhandogya Upanishad* will help us appreciate it. The *Onkara Sadhana* is in synchronicity with the *Sadhana* of Saint *Dnyaneshwar* as well as with the *Gayatri* worship. Our efforts at the *Darshana* of the *Onkara* will be rewarded by reviewing the *Onkara* that fills up the *Mandukya Upanishad*. Let us turn to it before we take up our main subject of the *Yoga of Gita*.

Mandukya Upanishad

Onkara

Mandukya Upanishad views the world and everything in it as the expression of the *Onkara*. This world is the *OM*, instilled by the *Swaroop* of the *Onkara*. Whatever has been there, is there and will be there in the future, all that is the *Onkara*. Whatever is beyond it and Timeless, is also the *Onkara*. This all is verily the *Brahman*.⁴⁸⁷ It has four facets (*Padas*).

Four Facets of Atman

Vaishvanara

The first one is the *Vaishvanara*. It has seven organs and nineteen modes of expressing. It exhibits itself by the *Jagrita* state and consciousness of

the sensory objects. The five *Jnanendriyas*, the five *Karmendriyas*, the Mind, the *Buddhi*, the *Chitta* and the *Ahankara* are its nineteen modes of expressing. The *Teja*, the *Soorya*, the *Vayu*, the *Akasha*, the *Prithvi* and the *Ahavaneeya Agni* are its seven organs. (2 and 3, *Mandukya Upanishad*).

Taijasa and Prajna Padas

Its second *Pada* is the *Taijasa*. It, too, has seven organs (*Angas*) and nineteen facets of expressing (*Mukhas*). It is recognized by the state of *Svapna* and the inner consciousness of the sensory objects. (4, *Mandukya Upanishad*).

The Third *Pada* is known as the *Prajna Pada*. It exhibits by the state of *Sushupti* and the unified consciousness. It is the door or opening to the first two *Padas*. It is the seat of awareness (*Chetomukh*). It is enmassed consciousness (*Prajnanaghana*). It is sheer *Ananda*, free of desires and *Svapna* state. This *Pada* is the *Ishwara*. It is the *Sarvajna* (omniscient). It is at the root of all consciousness. It is called the Antaryamin – one who resides within the hearts of beings. All the *Bhootas* are created out of it and are dissipated in it. (5 and 6, *Mandukya Upanishad*).

'I am Sachchidananda'

The fourth *Pada* of *Onkara* or the *Atman* is the *Turiya Pada*. It is the *Atman* in its pristine form. It is what the *Vedas* proclaim as worth knowing. It is the giver of the most superior pleasure (*Parama Sukha*). It is neither *Jagrita*, nor the *Svapnita*. It is not even the *Prajnanaghana*. Even if such, it does not lack in consciousness. It can neither be sensed by the senses, nor can it be understood by the mind. It cannot be explained logically by the *Buddhi*. It is *Achintya*. Its attributes cannot be described. It is the essence of the *Sakshatkara* (experience) of the *Atman*. It quietens the din of the world. It is serene. This is the fourth *Pada* and it is verily the *Atman*. (12, *Mandukya Upanishad*).

This *Atman*, when seen with all the *Padas* as a unified whole, exhibits the *Swaroopa* of the *Onkara*. It has symbolically three *Matras* viz. 'A', 'U' and 'M'. The 'A'kara is the icon of the *Vaishvanara Pada*. It represents the *Virata* (vast) *Swaroopa* of the *Ishwara*. The 'U'kara is the icon of the *Taijasa Pada*. The 'M'kara indicates the *Prajna Pada*. It is the *Pada* that dissipates (*Laya*) the world. The fourth *Pada* is the *Amatra*. It is without sound, unpronounced. It has no relation with anything. The world meets its *Laya* (dissolution, dissipation) in it. That itself is the state of the *Shiva*. In these postulates of the *Mandukya Upanishad*, we can sense the seeds of the *Chidvilasa* as expounded by Saint *Dnyaneshwar*.

The *Upanishad* states that one who knows all this can unify his *Atman* with the *Parama Tattwa*. It recommends that one should gain the knowledge of the *Padas* of the *Onkara* and practise its *Upasana* (worship) and the *Dhyana*. It is not necessary for anyone professing the worship of the *Onkara* to practise any other *Upasana*. It is to point out that this *Upasana* is the *Gayatri Upasana*. The *Vedas* proclaim it as unique and compulsory.

It is not necessary for the worshippers of the *Gayatri* to resort to any other form of worship. For it, one should conjoin the *Chitta* with the *Onkara* by its *Dhyana*. One who worships the *Pranava* need not fear anything since it is the *Para* and the *Apara Brahman*. It is the indestructible *Parabrahman*. It is seated at the heart of every being as the *Paramatman*. The *Pranava* which is without any sound has infinite *Matras* or sounds. It transcends the *Dwaita* and hence grants perennial peace. One who knows this *Onkara* thus is the real *Muni*. The *Onkara* is the supreme state.

That is why *Shrimat Gaudapadacharya*, in his *Karika* upon the said *Upanishad*, says while saluting the *Onkara* thus⁴⁸⁸: 'The *Darshana* of this *Pada* of the *Atman* is most rare to be had. It has the most enigmatic *Swaroop*. It is equanimous everywhere. Even then, it is free of plurality. It is the supreme state that is beyond the consciousness. One should attain it and bow before it as much as possible. Since it is the bowing by the *Atman* to the *Atman*, it is the bowing by one without any association with anything to the other that is similarly endowed. The 'I' who is so is nothing but *Sat-Chit-Ananda-Swaroop*, *Avyaya* and indestructible.'

It may be noted that the essence of the *Amritanubhava* of Saint *Dnyaneshwar* is expressed in just the above two *Shlokas* of the *Mandukya Karika* of *Shrimat Gaudapadacharya*. He has described this act of bowing before the *Atman* likewise.

When we examine the *Pantharaja* of Saint *Dnyaneshwar* in the light of the *Mandukya Upanishad*, we can better appreciate its import which is said to be the secret of the *Yoga of Gita*. Suffice it to say that we have been attempting to understand it in this work to the limits of our capability.

Onkara in Gita and Dnyaneshwari

Onkara and Ishwara-pranidhana

OM is singularly the *Brahman* in the form of a single letter. It has thus been glorified by the *Shrutis*, the *Upanishads* and *Gita-Dnyaneshwari*. We have had a brief review of it from the *Upanishadas*. Saint *Dnyaneshwar* talks highly about the *Upanishadas* while elaborating the simile of the

Akshara Ganesha at the start of *Dnyaneshwari*, which we had seen while on that subject. He says that the principal ten *Upanishadas* are the fragrant sweet flowers, full of the honey of *Jnana*, that adorn the crown of the head of the *Akshara Ganesha*.

Gati of the Yogin

Having enjoyed their fragrance, we will now see what *Lord Shri Krishna* says about the *Brahma-swaroopa Pranava* and the *Onkara* in *Gita*. He has said clearly that even when death approaches, one should meditate on the *Dhyana* of the *Onkara* to attain the best *Gati* (state after death/in next birth) after death. The *Gita Shlokas*, 8-5 to 15 elaborate upon the topic, giving clear directions on how the *Dhyana* of the *Onkara* should be practised.

The *Lord* says that there is no doubt that one who remembers *Him* at the time of death unites with *Him*.⁴⁸⁹ One should practise the *Yoga* to center the *Chitta* upon *Him*. Not letting it waver even for a moment, one should meditate upon the Divine *Swaroopa* of the *Ishwara* – the *Parama Purusha*. That is the way to attain to the *Parama Pada* of the *Lord*.⁴⁹⁰

The Divine *Swaroopa* of the *Parama Purusha* is described as follows: *He* is the *Sanatana* (most ancient) *Ishwara* who is the reservoir of all the *Tattwas*. *He* is smaller than the smallest, even miniscule as compared to the atoms. *He* is the base of everything. *His Swaroopa* is *Achintya*. *He* is resplendent beyond comparison and like the Sun, far beyond the realms of darkness (*Tamasa*). When death approaches, the *Yogin* should meditate upon *Him* with the practiced ease of the *Yoga* and the *Bhakti*, keeping the *Pranas* at the center of the eyebrows i.e. at the *Ajna-chakra*. While engaged thus, he should depart from his body. This is the way to reach the *Parama Purusha*.⁴⁹¹

That Divine *Purusha* is the *Akshara Brahman* which is variously extolled by the knowers of the *Vedas* and the *Munis* who renounce the objects of pleasures to attain. It is the one for which the *Sadhakas* follow the *Yama* of *Brahmacharya*.⁴⁹²

The *Lord* then narrates how to attain to that *Parama Purusha*. This is the second part of *His* directions on the *Dhyana* of the *Onkara*, the first being given in the *Gita Shloka* 8-8 to 10. It has to be read as follows in the context of the *Pantharaja* aka *Kundalini Yoga*.

One should follow the *Yama-Niyamas* to control the senses. With the practiced ease of control over them and the mind attained through the *Pratyahara*, accompanied by the control of the *Chitta-vrittis*, one should

awaken the *Kundalini* by *Pranayama*. Then taking it through the *Sushumna Nadi*, it should be entered into the *Hridaya (Adhyatmika)* along with the *Pranas* and the *Chetana*. These should then be positioned at the crown of the head at the *Brahma-randhra*.

After accomplishing this process, one should practise the *Japa* of the *Onkara* while meditating upon the *Lord (Ishwara)*. This is actually the *Samadhi* state of *Yoga*. It is the entire process in a nutshell of the *Lord's* directions upon the *Kundalini Yoga* process to be practised regularly by a *Yoga* aspirant. When this practice is perfected, it will follow automatically at the time of death. The *Lord* says that one who has practised thus and does so while leaving the body at the time of his death, immersed in the meditation upon *Him*, attains to the Supreme *Gati* i.e. to *Him*.⁴⁹³

The *Lord* tells *Arjuna* that the *Yogin* who always meditates upon *Him (Dhyana)*, and steadies in the *Samadhi* state with *Him*, can easily unite with *Him* anytime.⁴⁹⁴ Such *Maha-purushas* who have thus attained to *Him* would never be born into this ephemeral world of sorrows, in an equally fragile body and suffer the pangs of existence in it. Those *Mahatmans* (literally, great souls) attain to the state of *Amrita* (immortality) and become freed of senility, old age and death.⁴⁹⁵

Onkara – Real Ishwara-pranidhana

From the *Shlokas* cited above also, we understand that the *OM* is the *Brahman* and the *Yogins* should know it. They should immerse themselves in its *Dhyana*. This practice will help them even in death. The result of a lifetime of practice of the *Onkara Sadhana* comes in handy at the time of death. The practised *Yogin* can easily attain the *Samadhi* on the *Onkara* i.e. the *Brahman*, the *Parama Purusha*. These points are most important for the understanding of the *Yoga of Gita*.

The unique nature and importance of the *Onkara* can be noticed from these *Shlokas* of *Gita*. They also show the proper way of fixing the *Dhyana* upon the *Paramatman* via the *Onkara* through the *Kundalini Yoga*. Saint *Dnyaneshwar* has followed *Lord Shri Krishna* verbatim to show the *Yogins* the right way of practising *Yoga* which we know as the *Pantharaja*.

Onkara in Dnyaneshwari

Finally, let us review certain references to the *Onkara* from *Dnyaneshwari*. In the very first *Ovi*, the Saint has invoked the *Onkara* that is the primordial principle and saluted to it. It is *Swasamvedya* supreme *Tattwa*. He has built up the simile of the *Akshara Ganesha* around it in the first twenty-one *Ovis* and likened its limbs to the three *Padas (Matras)* of *OM* viz. the *'A'kara*

as its feet, the 'U'kara as its torso and the 'M'kara as its head with its aura of Lordship. These three *Matras* make the *Shabda-brahman*. Saint *Dnyaneshwar* bows before such *Ganesha* who is the *Adi-beeja* (Primal seed) of everything.⁴⁹⁶ Saint *Dnyaneshwar* says that the *Pranava* is the *Swaroop* of the *Atman*. It is the one-letter *Brahman*.⁴⁹⁷

While narrating the *Yoga* process, the Saint asks the *Sadhaka* to transform the *Pranas* into the *Pranava*, indicating the synchronicity of the three and half coils of the *Kundalini* with the three *Matras* of the *Pranava*. He says that the *Akasha* i.e. the three *Matras* of *Onkara* are dissipated into the *Ardha-chandra*, and the *Vayu* into the *Bindu*. The *Nada*, too, dissolves and the *Onkara* becomes invisible. By invoking the *Onkara*, one attains the *Poorna Brahman*. These details are points specific to the *Kundalini Yoga*.⁴⁹⁸

Kundalini Yoga Process and Onkara

the *Kundalini Yoga* process is described in great details in the sixth chapter of *Dnyaneshwari*, in the *Pantharaja*. It is stated therein that the *Kundalini* is called the *Maruta* when it assumes the form of the *Shakti* and it rushes forth to embrace the *Shiva*. The description contains reference to the *Onkara* and its *Ardha-matra* when the *Kundalini* approaches the *Brahma-randhra*.⁴⁹⁹

The description with reference to the *Onkara* is contained in the 6th and the 8th chapters specifically. One should read and understand it from *Dnyaneshwari* directly. We will delve into it at an appropriate place. It reveals that the *Yoga* of *Gita* is based upon the *Kundalini*, its awakening and ascent i.e. in short, it is the *Kundalini Yoga* aka *Laya-yoga*.

For uniting with the *Brahman*, one ought to know the *Onkara* and its *Sadhana*. The *Japa* of the *Onkara* leads to the *Brahman*. We have already seen references to it while dealing with the *Brahma-nama* from the 17th *Gita* chapter via *Dnyaneshwari*.⁵⁰⁰

Pranava in Dnyaneshwari

Apart from the above, there are some important references to the *Pranava* in *Dnyaneshwari*, some of them directly in the context of the citation of the *Pranava* in *Gita*. A few samples are given here.

He calls the *Pranava* as the *Vibhooti* of the *Ishwara*, on the lines of *Gita*. He also gives a simile to the *Pranava* as the marketplace in which the cloth of the *Shabda-brahman* is being sold to the customers desirous of having it. It is insufficient to clad the infinite *Paramatman* in it.

The *Nada* is described as arising in the form of the *Pranava* in the 6th chapter of *Dnyaneshwari*. The *Pranava* is drowned when the supreme state of *Samadhi* is attained by the *Jeeva*. The *Brahman* is beyond the *Pranava*.⁵⁰¹

Onkara in the Abhangas of Saint Dnyaneshwar

We have understood from the above how closely the *Onkara* and the *Pranava* are inter-related to the *Parabrahman*, the *Kundalini* phenomenon and the *Yoga* Path. This topic cannot be closed without narrating what Saint *Dnyaneshwar* reveals about the *Onkara* and the *Pranava* in his *Abhangas*. For their understanding, we have to learn certain *Yogic* terms.

Vihangama Path

The saints from North India and many *Yogins* describe the *Chakras* and the various points on the *Yoga* Path from the *Ajna-chakra* onwards. These are shown in the accompanying chart. These are named variously in different *Yoga* Schools. But for a general understanding of the subject, this presentation here should suffice. We will note only the substance from some of the Saint's *Abhangas*, without going into exhaustive details.

Ardha-matra of Onkara

The *Ardha-matra* of the *Onkara* is in the *Maha-karana Deha*, along with the *Bindu*. There are four *Shoonyas* in the *Yogic* body. The *Yogin* should note them. 1. *Trikuta*, 2. *Shrilhata* or *Shrihata*, 3. *Golhata* and 4. *Autapeetha*. The *Yogic Deha* has four facets viz. the *Sthoola Deha*, the *Sookshma Deha*, the *Karana Deha* and the *Maha-karana Deha*. These details are shown in the chart at the end of this work. The four *Shoonyas* exist in the *Maha-karana Deha*. It is called the *Mahadakasha*.

This space is within the *Bindu* of the *Ajna-chakra*, also called the *Netra* (The Third Eye). From it, one has to enter into the *Ardha-matra* and avail off the unity with the *Atman* that is at the origin of the *Maha-karana Deha* at the *Brahma-randhra*. The *Yogins* meditate upon the dusky-complexioned *Parabrahman* in the *Bindu* which is actually the *Saguna Sakara* form of the *Parabrahman* at the *Brahma-randhra*.

This is the experience of both - Saints *Nivrattinatha* and *Dnyaneshwar*. Only the *Yogins*, blessed by the *Guru* can understand how the *Ardha-matra* appears at the *Sthoola Deha* ('A'kara), the *Sookshma Deha* ('U'kara) and the *Karana-deha* ('M'kara) levels and what is its exact nature; and how the (first) *Ardha-matra* unites with the (later) *Ardha-matra*.

The exact nature is hard to comprehend without help of the *Guru*. The *Bhramara-gumpha* shown in the chart of the *Vihangama Marga* is indicative of the ultimate portion of the *Ardha-matra* after which the *Vyala Desha* commences. Probably, the Saint is hinting at this *Vyala Desha*. Alternatively, regarding the space from the *Ajna-chakra* to the *Sahasradala-kamala* (of the *Anda* region) as the first *Ardha-matra*, the second *Ardha-matra* might be the region of the *Brahmanda*.

The region next to it is the *Vyala Desha* which is to be regarded as the region of the *Parabrahman*. It looks as if in another *Abhanga*, the Saint is speaking of it by the term *Anakshara* (beyond the *Akshara*, the region of 'No *Akshara*'). Going by the scheme of the chart of the *Vihangama Marga*, it appears to be quite logical to ascribe one *Ardha-matra* to the region of the *Brahmanda*, just like that in the region of the *Pinda*. This matter is of relevance from the point of *Yoga-shastra*.

Saint *Dnyaneshwar* says that one gets the experience of the *Ardha-matra* suddenly by the grace of the *Guru* and becomes fulfilled. He has known the bliss of the *Ardha-matra* by *Guru's* grace and has understood all the signposts on the path of the *Sakshatkara*. He says further that these are the *Nada* (*Anahata*), *Prakasha* (Light), *Jyoti* and *Kala* etc. They are all indicative of the *Sakshatkara* of the same thing - the *Atman* which occupies the four *Dehas* viz. the *Sthoola*, the *Sookshma*, the *Karana* and the *Maha-karana*.

The *Ardha-matra* is stationed in the *Maha-karana Deha*. Not only that, it occupies the space even beyond it - beyond the *Para* state. It is in the *Maha-shoonya* as well, in the *Parama Dhama*. His *Guru* Saint *Shri Nivrittinatha* is the *Atman* incarnate. This is how Saint *Dnyaneshwar* gives us the real picture of the *Onkara* with its three *Matras* and the *Ardha-matra*.

Onkara Swarupa of Brahman and Anakshara

Another *Abhanga* reveals the mystic nature of the *Onkara Swarupa* of the *Brahman* and the *Saguna*. The *Onkara* is the living icon of the vivacious *Brahman*. Saint *Dnyaneshwar* is now revealing the nature of the *Akshara* in the space of the *Ardha-matra* that subsists of the three *Matras* 'A', 'U' and 'M' and which is beyond the *Akshara Brahman* (*Shabda-brahman*). The mystic nature of the *Anakshara* that is still beyond is also being exposed here by the grace of his *Guru*, Saint *Nivrittinatha*.

The *Anakshara Tattwa* beyond the *Ardha-matra* is beyond the *Trigunas* viz. the *Sattva*, the *Rajasa* and the *Tamasa* and different from them. It is

beyond the grasp of meditation, being the *Alakshya* i.e. which cannot be meditated upon. It is attained only if the mind is destroyed because it is beyond the *Triputi* of the *Dhyata-Dhyeyya* and *Dhyana*. The *Nivritti Kala* which is beyond the *Triputi* is its place.

The play of the *Nivritti* - of the state of renunciation of the world – its *Lila* goes on in the region of the *Anakshara* and the *Akshara Tattwas*. This state far beyond the *Ardha-matra* is nothing more than just the witness of the *Jnana Triputi* of the *Jnata-Jneya-Jnana*. The *Jnana* cannot reach there. The experience of the *Sat-Chit-Ananda*, the *Brahma-Vishnu-Mahesha* trio, falls far short of the experience of the *Anakshara* that is beyond the *Ardha-matra*. The *Yogin's* abode, much above the three *Muktis* of *Salokata* - *Sameepata* - *Saroopata*, is the *Anakshara* beyond the *Ardha-matra*.

The *Ardha-matra* is dyed in the colour of the three *Padas* of '*Tat Twam Asi*'. It is the sanctum sanctorum of the *Onkara*. The *Anakshara* is at its heart. Saint *Dnyaneshwar's* siblings - *Nivritti*, *Sopana* and *Muktai* have all experienced that state which he is revealing. The three siblings have become the *Brahman* by transcending the *Ardha-matra*. They have become the *Saguna Sakara* incarnate *Brahman*. This is how Saint *Dnyaneshwar* reveals to us the holistic *Onkara*, the *Poorna Brahman* in the *Swaroop* of the *Onkara*.

Pranava is Onkara

Saint *Dnyaneshwar* says that the *Onkara* expresses itself through the three *Matras* of '*A*'*kara*, '*U*'*kara* and '*M*'*kara* by the *Sthoola-Sookshma-Karana Deha* triad. There is no difference between the *Pranava* and this beautiful *Onkara*. They are one and the same. Their essence is the *Ardha-matra*. It appears to the *Yogins* as the small *Bindu* full of bright light at the *Brahma-randhra*. They who meditate upon the *Atman* in their own bodies remain always absorbed in that *Bindu*. It is the *Dhyana* of the *Niranjana Brahman*. Saint *Dnyaneshwar* says that by meditating upon it, he has become Godlike. His body has now become the *Pranava*. He is the *Shiva* incarnate, he says.

Opening Third Eye

This state of the *Yogin* makes the *Akshara Onkara* to merge into the *Anakshara-Akshara Brahman* as above. It imprints itself in his eyes and he sees it everywhere he looks. The magic ointment that opens the Third Eye is the *Pranava*. When it opens, the *Yogin* experiences the *Sakshatkara* of the *Swaroop* stationed in the *Ardha-matra*. He is enchanted by it and starts witnessing the *Swaroop* everywhere. The eyes become wedded to it. The entire *Onkara* in the form of the world merges into the original

Akshara Avyaya state of the *Akshara Brahman* and one experiences it everywhere.

This is the *Laya-yoga* that is experienced by the *Onkara Dhyana*. The *Yogin* stations at the origin of the *Bindu* of the *Ajna-chakra*. Saint *Dnyaneshwar* says that by the grace of his *Guru Shri Nivruttinatha*, he has been privy to such a *Sakshatkara* of the *Swaroopa*. Really speaking, the experience is indescribable.

Pranava and Kundalini-yoga

Another *Abhanga* of the Saint expounds the secret of the *Kundalini Yoga* and the *Pranava*. The *Pranava Sadhana* should be practised in the *Yogic* body which is fashioned after the *Brahmanda*. The *Kundalini* is in the form of the *Pranava*. Its three and half coils should be straightened and it should be awakened. It should be taken on the *Yogic* path through the *Shat-chakras* to the *Chandra* i.e. the *Ardha-chandra* aka *Ardhendu*. This *Chandra* is in the *Ardha-matra*. The Path leading to it, called the *Pashchima Marga*, is after the 'Sa' and the 'Ha' *Beejas* of the *Ajna-chakra*. These two *Beejas* represent the *Shiva* and the *Jeeva*. They unite with each other on this *Pashchima Marga*.

On moving ahead of the *Chandra* on this Path, the *Yogin* attains the state of the *Unmani*. The way leading to it passes through the *Nada*. There the *Anahata Nada* resounds in high octaves, ringing aloud the *Sahasradala-kamala*. Above it is the *Brahma-randhra* in which one finds the Divine *Chaitanya* in its purest form. It is the Light of the *Atman* which shines upon the *Ardha-matra* with the *Chandra*. Saint *Dnyaneshwar* keeps attuned to the *Atman* in that Light.

The *Yogins* who attain this state described by Saint *Dnyaneshwar* are rare indeed who have the *Sakshatkara* of the *Jyoti*. The details in this *Abhanga* testifies to the *Anubhooti* (*Yogic/Bhakti* experience) of Saint *Dnyaneshwar*. In yet another *Abhanga*, it becomes clearer.

The *Jeeva* said to inhabit at the *Kamala* at the navel (*Manipura Chakra*) is actually at the *Hridaya Kamala* (*Adhyatmika Hridaya*). It is the *Brahman*. To experience this unity between the *Jeeva* and the *Brahman*, the *Kundalini* has to rise up to the *Ajna-chakra* which has the two *Beejas* – 'Sa' and 'Ha'. When it reaches the *Sahasradala Kamala*, the *Atman* is attained. If we seek the *Tattwa* of the *Pranava* or the *Onkara*, it is seen that everything is pervaded by the *Bindu* of the *Ajna-chakra* that is the *Paramatman*.

In point of fact, the *Jeeva* and the *Brahman* are not at all different.⁵⁰² All this world is pure *Swaroopa*. Once this reality is experienced, the *Swaroopa* and the *Jeeva* become one. In such a state, there is neither the *Kundalini*, nor its ascendance, nor any other state. In that *Sahaja* state, how the *Atmanatma-viveka* can arise. In everything and everywhere, the *Lord Vitthala* abounds.

This is the state and experience of Saint *Dnyaneshwar*. It is the same as what *Muktai* says in one of her *Abhangas* when asked about her departure from this plane. She asked her eldest brother – Saint *Shri Nivrittinatha* – how such a question could arise about departure. There is everywhere the *Swaroopa*. Then where anyone could go from the one and the only state of the *Swaroopa*.⁵⁰³

Central Theme of *Abhangas* on *Yoga*

There are many such *Abhangas* of Saint *Dnyaneshwar* which unravel the secrets of the *Kundalini Yoga*. We will look at them later on at another place. Right now, let us see two more of his *Abhangas* on the *Pranava*.

In another *Abhanga*, he says that the *Pranava* is the body. One should not entertain the idea that the body is *Asat*. Understand that everything is the *Atma-tattwa*. The essence of this *Jnana* is that one has to practise the *Yoga* for realizing the *Atman* by this body itself. Those who see this *Tattwa* pervading everything by this *Yoga* practice are the *Jnanins*. Saint *Dnyaneshwar* has realized through this secret *Jnana* that the *Pranava* is the Father and the Mother of this world.

In this *Abhanga*, the Saint is calling the *Pranava* as the Father and the *Akshara* as the Mother. It is seen that at times, the *Yogins* use the terms – *Akshara*, *Onkara* and *Pranava* loosely, using *Pranava* as the *Akshara* as well as the *Onkara*.

The ambiguity about the *Ardha-matra* was noted by us in an *Abhanga* earlier. The terms, *Anakshara* and *Akshara*, are also relative and their meaning depends upon the context of their use. *Anakshara* can mean that which is beyond the *Akshara* and accordingly, *Akshara* indicates the state at the beginning of the world that gives rise to the world phenomenon.

Anakshara means the state of equilibrium of the *Brahman* or its immutable (*Avikari*) state. When the *Yogins* say that there is an *Ardha-matra* in the *Anakshara* state, it may mean the state above the *Brahmanda* i.e. the *Satya-loka*, the *Agama-loka* and the *Anami-loka* etc. as in the system of the saints like *Dadu* and *Dayala* etc. In the present context, we have to

designate the state of the *Brahmanda* as the *Akshara* and that of the *Pranava* as the *Anakshara*.

Finally, let us take up yet another *Abhanga* of the Saint to understand these terms. It contains references to the *Pranava* as above and the Father and Mother of the World etc. Saint *Dnyaneshwar* says that owing to the *Pranava Sadhana*, by this *Kundalini Yoga*, he has become the *Pranava* by meditating upon the it by itself and has reached the state of the *Brahman*. He says, 'Oh! What a great wonder! The *Shakti* is the *Pranava*; the *Shiva* is also it. The *Kshara* and the *Akshara* are, too, the *Pranava*. Even the *Trikuta*, the *Shrihata*, the *Golhata* and also the *Brahma-randhra* are the *Pranava* and have always been so. The *Atman* seated in the *Pranava* abounds everywhere and there is nothing other than it. This experience of the Saint is the same as that of the *Ishavasyopanishad* which has proclaimed that here, there are not many things as appear to the eye but one and only one thing abounds everywhere.⁵⁰⁴

A Look at the Terms *Trikuta* etc.

From the mention of the various terms like *Trikuta*, *Shrihata*, *Golhata*, *Brahma-randhra* and *Brahman* in relation to the *Pranava* shows that in the *Sookshma Deha*, the *Yogic* Path is from *Trikuta* → *Shrihata* → *Golhata* → *Brahma-randhra* → *Pranava* → *Brahman*. This matter will be taken up for discussion later on. Other than these terms, certain other systems are shown in the charts attached at the end of this book.

By comparative analysis of these charts, it will appear that the positions shown in the chart in the *Chakra* System 3, there is some ambiguity about the positions of the *Shrihata*, *Kolhata Chakras* etc. The general perception is that the positions are from *Brahma-randhra* → *Bhramara-gumpha* → *Kolhata-chakra* whereas this system shows it differently viz. *Kolhata* → *Bhramara-gumpha* → *Brahma-randhra*. The system also shows the *Shrihata* and the *Auta-peetha* not shown in other *Chakra* systems. Hence this system appears to be subject to dispute. We will see more of this matter later on.

However, a warning about this matter. Only those endowed with the *Prajna* of a Saint like *Dnyaneshwar* who has the all-round experiences in this field is the only competent person to comment upon this matter. This matter lies at the heart of *Yoga* and open to only those with the Third Eye opened. Others may, better, refrain from opining on it. Only those who have practised the *Yoga* may understand it with the help of a *Yogin*.

Ananda

We have been fortunate indeed to have an insider's vision of the entire universe of all these: The *Shabda-brahman* in the form of the *Onkara*, the world of phenomena, the human body incarnated in the three and half *Matras* of the *Onkara*, the *Yogic* journey on the Path of the *Onkara* from the *Pinda* to the *Brahmanda*, The *Nada-brahma Swaroopa* of the *Onkara*, its expression in the form of the *Kundalini*, the major importance - just unique - of the *Onkara* in the *Ishwara-pranidhana*, the *Onkara* that reverberates in every *Ovi* of *Dnyaneshwari*, the *Onkara* reflected in the *Upanishadas*, the *Onkara Nada* that fills in the *Ajapa-japa* aka the *Pranava Gayatri*, the supreme *Yoga* of *Gita* on the Path of the *Onkara* in its sixth chapter, the exquisite picture of the *Onkara* in the *Patanjala Yoga-sootras*, the unique homogenous identity of the *Onkara-Pranava-Udgeetha*, the *Swaroopa* of the *Onkara* beyond the states of the *Jagriti-Svapna-Sushupti-Turiya*, the supreme entity of the *Onkara* as the *Vibhooti* of the *Ishwara*, the celestial *Nada* of the *Onkara* that reverberates in the *Abhangas* of Saint *Dnyaneshwar* filling our hearts with its *Sakshatkara*, etc.

The list is endless. These incarnations the *Nada* of the *Onkara* and the *Pranava* are alluring and instill the *Ananda* of the *Atman* in the heart of their beholder. By their *Darshana*, by listening to their tunes, by their association, the heart of the *Sadhaka* is filled with divine ecstasy and he becomes one with the *Onkara* in this body itself. In this is contained the mystic *Sakshatkara* of the all-pervading *Atman*. We propose to have another experience of it in the next topic – the *Vibhootis* of the *Ishwara* – soon.

Vibhootis of Ishwara

We have already known the *Atman* through the *Onkara*. Let us envision it again through the 10th chapter of *Gita* and *Dnyaneshwari*, popularly called the *Vibhooti-yoga*. Its background is to be seen in the ninth chapter of *Gita* wherein the *Lord* has recounted some of *His Vibhootis*. We would be brief about the description of the *Vibhootis* and consider just some of the chief *Vibhootis* while dealing with this topic.

Sat and Asat

The *Lord* reiterates that *He* is the *Lord* of all the beings. *He* is the *Karma-fala*, the giver of succour to all, witness to the *Karmas* and the *Akarmas* of the beings, the refuge of every being. *He* is the remover of sorrows of those who surrender to *Him*. *He* obliges everyone without expectation of return. *He* is the cause of Creation and its dissolution. The beings live in *Him*. *He* is the one who is enjoyed by them all. *He* is the *Karmashaya* and the seed of all. *He* is *Avyaya*. *He* gives the heat by being the Sun, falls in the form

of rain and also one who dries up all water. *He* runs this cycle of the seasons.

He is the *Amrita* that bestows immortality upon the Gods as well as the Death of the beings of the *Mrityu-loka*. Not only these, *He* is the *Sat* as well as the *Asat*. i.e. one who exists as well as the one who does not. Even then, the *Sat* and the *Asat* are not *His* forms. The *Karya* and the *Karana* should be regarded as the *Sat* and *Asat*, as the *Gita Bhashya* of *Shrimat Adi Shankaracharya* posits.⁵⁰⁵

By knowing *Him* thus variously, in *His* unitary and also variegated forms, the *Jnana-yajna* is performed, bestowing the state of the *Ishwara* upon the knower.

Why the Vibhootis

Gita tells us to do the *Satkarma* (good deeds) with the intention of surrendering it along with its fruits to the *Ishwara* and while doing so, one should meditate upon *Him*. But this is not possible unless one knows who the *Ishwara* is. Knowledge of who *He* is and what *He* does is essential. For this, just as the *Tattwajnana* (philosophy) is necessary, the experience (*Anubhooti*) of the *Ishwara* is absolutely required. The philosophy without realization, howsoever exact, is of little value.

In the concept of the *Ishwara* as per the *Patanjala Yoga-sootras*, both the above aspects are included. Knowing the *Swaroopa* of the *Ishwara*, as well as *His Anubhooti*, are together qualified as the *Ishwara-pranidhana* in the real sense.

Gita recommends the *Ananya-bhakti* of the *Ishwara*. For it, to understand *His* nature, we have to necessarily turn to its 10th chapter that describes *His Vibhootis*. The Divine spirit and nature of the *Ishwara* and *His* tangible forms for worship and adoration are narrated in great details in it for the purpose of *Ishwara-pranidhana*. The chapter begins by the *Lord* telling *Arjuna*. 'Oh! *My* dearest! Now listen to *My* speech for your benefit that will satisfy you the most.'⁵⁰⁶

He says that because *He* is primordial, and has been there long before the times of the Gods and the *Maharshis*, even they do not know how *He* came into existence.⁵⁰⁷ Even though so, those who know *His Swaroopa* as without any beginning or birth, and being primordial, and know *Him* to be the supreme *Lord* of all the beings, are definitely endowed with the purest *Jnana*, even amongst the cognoscenti. On experiencing *His Achintya*

*Swaroop*a, such a person, becoming free of all the sins, merges into *Him*.
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Creation

Everything and the beings arise from the *Ishwara*, so says the *Lord*.⁵⁰⁹ Let us see it from the *Gita-bhashya* of *Shrimat Adi Shankaracharya*.

The following things arise from the *Lord*, according to the *Karmas* and *Akarmas* of the beings: The *Buddhi* which can understand even the subtlest of all the subtle matters; the *Jnana* - the knowledge of the *Atman* and the *Anatman* etc.; *Asammoha* - once the *Jneya* i.e. the *Paramatman* is known, remaining steadfast in it, by virtue of the *Viveka*; *Kshama* - keeping the *Chitta* undisturbed in spite of circumstances conducive to anger, slander of self and beating by others etc.; *Satya* - telling the truth as it is, seen or experienced by the self; *Shama* - keeping control over the senses; *Sukha* - that gives rise to pleasant state of mind and body; *Duhkha* - that which inflicts anger, causes hurt; *Bhava* - Creation or the world; *Abhava* - its destruction or the *Laya*; *Bhaya* - that which troubles the mind, fear, bondage to the worldly cycles; *Abhaya* - opposite of *Bhaya*, *Shanti*, *Mukti*.

Ahimsa - behaviour that does not hurt any being; *Samata* - *Samatva-buddhi*, keeping the *Chitta* in equanimity, conviction that the *Atman* is in every being, undisturbed *Chitta* in spite of matters that trouble the mind and please it - like *Sukha-Duhkha*, slander and praise etc.; *Tushti* - remaining happy and satisfied with whatever one gets; *Tapasah* - controlling the body, speech (*Vacha*) and mind by controlling the senses; *Danam* - giving away of own belongings like things, wealth, money, *Vidya* etc. according to own capacity to others for their benefit; *Yasha* - fame earned by virtue of behaviour according to the dicta of the *Dharma* and adherence to the *Dharma*; *Ayasha* - opposite of *Yasha*.

The seven *Maharshis* - *Bhrigu*, *Marichi*, *Atri*, *Pulastya*, *Pulaha*, *Kratu* and *Vasishttha*; the four *Manus* - *Savarni*, *Dharmasavarni*, *Dakshasavarni* and *Savarna* from the ancient times; *Praja* - the people that the *Manus* and the *Maharshis* created by grace of the *Ishwara* and by *Ishwara-pranidhana*.

Abheda Bhakti

All these and everything else is created from the *Ishwara*. Everything is *His Vibhooti*. Those and *His* all-pervading nature are part and parcel of the *Atman*. To know and understand this is the pinnacle of the *Yoga* and its fruit. This is all known without any doubt by the *Sarvajnata Siddhi* (3-49, *Pys*)⁵¹⁰ arising from *Yogic* attainments. The *Yogin* who knows the true nature of the *Atman* thus, as all-pervading and in the form of infinite

Vibhootis of the *Ishwara*, becomes the greatest amongst the *Yogins*. He establishes himself in the equitable state and enjoys the bliss of the *Atman*.⁵¹¹

Saint *Dnyaneshwar* calls this *Yoga* by the name of the *Abheda-bhakti-yoga*. In other words, this is the *Maha-yoga*. The *Yogin* established in it is immersed in the experience of what the *Shrutis* say.⁵¹² This is the *Sakshatkara* that all the *Bhaktas* and the *Yogins* aim for. It denotes the fulfillment of the existence of a being.

Arjuna's Request

To attain it, to know how the ideal *Bhakti* is performed, *Gita* tells us the manifold *Vibhootis* of the *Ishwara*. That helps one to understand the nature of the *Ishwara* and the forms in which *His Saguna* worship should be done. *Arjuna*, therefore, requests the *Lord* to reveal *His* nature through *His Vibhootis*.

He says to the *Lord* that *He* is the *Para-brahman*, holiest of all. *He* is the *Parama Dhama* (the last refuge) of the *Jeevas*. *His Swaroopa* is all-pervading. *He* is the God of the Gods, their primal place, the Divine *Akshaya Purusha*.⁵¹³ All the *Rishis*, *Devarshi Narada*, *Asita*, *Devala* and their likes, even the great sage *Vyasa*, they all speak the same tongue. Even the *Lord* has *Himself* told *Arjuna* the same thing.⁵¹⁴

Arjuna affirms the truth of it all. He says that neither the Gods, nor the *Danavas* (sons of *Danu*, wife of sage *Kashyapa* and their progeny), know the real *Swaroopa* of the *Lord*.⁵¹⁵

In order to have the experience of the *Swaroopa* of the *Ishwara*, for *His Sakshatkara*, *Guru's Kripa* (blessings) and its equivalent is absolutely necessary. As the *Lord* is *Arjuna's Guru*, he pleads to *Him* to bless him thus. Hence, he says that the *Lord* should reveal to him which of *His Vibhootis* are useful for *Ishwara-pranidhana*, for *Dharana* and *Dhyana* etc. He urges that there is none as competent as *Him* to describe fully *His* glorious *Vibhootis*. The *Lord* pervades the world by virtue of *His Jnana*, *Aishwarya*, might etc.⁵¹⁶

He makes a specific request now to the *Lord* to tell him which of *His* forms he should adopt for meditation that the *Yogins* adopt (*'keshu keshu cha bhaveshu chintyosi bhagavanmaya'*). Saying that all the people pray to *Him* for their upliftment, he pleads again and again to reveal *His* Divine *Vibhootis*.⁵¹⁷ This is the direct request of *Arjuna* to reveal the secret of *Yoga*. The *Lord* accedes to his request and starts recounting *His* chief

resplendent *Vibhootis*, saying that there is no end to His expanse in the world.⁵¹⁸

Vibhootis and Ishwara-pranidhana

The above request of *Arjuna* shows why the *Vibhootis* are needed in *Ishwara-pranidhana*. The word '*Vibhu*' means 'all-pervading', 'mighty', 'powerful', 'eminent', 'supreme', 'eternal', 'existing everywhere', etc. The world and everything in it arises from the *Ishwara*. Hence, in the present context, '*Vibhooti*' means everything that owes its existence to the *Ishwara*.

Arjuna is requesting the *Lord* to reveal His eminent *Vibhootis* which are especially suited for the *Dhyana* of the *Ishwara*. Taking the world as a whole for the *Dhyana* is practically rather a far-fetched notion. The *Avyakta Swaroopa* of the *Ishwara* is equally intangible for *Dhyana*, as the *Lord* has said in the 12th *Gita* chapter.

Comparatively, the *Dhyana* of the *Saguna, Sakara*, finite *Swaroopa* of the *Ishwara* is easy. *Gita* is turning to the same to reveal the *Vibhootis* that the *Sadhaka* can take for the *Dhyana*. *Gita* defines the *Manasa Tapasah* as the state of the mind which is pleasant, mild-mannered, silent, with control of the senses, *Nirvikalpa* and fixed upon the *Atman*.⁵¹⁹ The *Dhyeyya* which is conducive to this state of the mind is the best.

The *Ishwara* has infinite *Vibhootis*, both pleasant as well as unpleasant. Many of them could induce negativity in the *Chitta* and make it unstable and agitated. The *Yogin* has to subjugate this negativity of the *Chitta*. For that *Patanjali* has recommended the *Ishwara-pranidhana* which finally leads to the *Sakshatkara*.

Obstacles in Yoga

Patanjali says that there are many obstacles in the way of a *Yogin* viz. diseases, passivity of the *Chitta*, doubts about the effectiveness of the *Yoga* practices undertaken, neglecting *Yoga* practice, inability to attain to the state of *Vairagya*, delusion about having reached a certain *Yogic* state while nowhere near it, stalling of the progress on the path of *Yoga* and instability in the attained state of *Yoga* etc.⁵²⁰ Other conditions that affect the *Yogin* are *Duhkha*, unpleasant moods of the mind, vibrations in body and disturbances in breathing, etc.⁵²¹

For overcoming these obstacles, *Patanjali* tells us that apart from the *Ishwara-pranidhana*, one may practice steadying the *Chitta* upon something (*Tattwa*).⁵²² One should take up one object, one idea or a *Tattwa* for the *Dharana* and *Dhyana*. That steadies the *Chitta*. Those who are

unable to practice *Ishwara-pranidhana* for want of faith in *Him* can center their *Chitta* on anything that steadies it.

While at the *Dharana-Dhyana* of the object so chosen, the attitude of the *Sadhaka* towards others is also of consequence to attainment. *Patanjali* recommends that one should practice equanimity towards all the beings, treating them as the *Vibhootis* of the *Ishwara*. So, keeping such an attitude is the best course, one should at least adopt an attitude of friendship towards the happy people, instead of jealousy, pity towards those who are afflicted by sorrows, pain etc. instead of neglecting them, love towards the virtuous and neglect of the sinners etc.⁵²³

Vibhootis

The *Lord*, picking up the thread of conversation with *Arjuna* says that *His* chief *Vibhooti* is the *Atman* in the beings; the beings themselves are also *His Vibhootis*. The Creation, succour and end of the beings is from *Him*.⁵²⁴ He recounts then some of *His* other *Vibhootis*, worth noting viz. *Lord Vishnu*, Sun God, and Moon.⁵²⁵ Apart from above, other select *Vibhootis* are *Sama-veda*, *Indra* God, *Mind*, *Agni* (sacred fire), the ocean, *Maharshi Bhrigu*, *Para-vak*, *Onkara*, *Yajna*, *Japa-yajna*, the *Himalaya* mountains,⁵²⁶ the *Vajra* amongst the weapons, the King, *Yama-Niyamas*, *Lord Shri Rama*, River Ganges, *Lord Yama*, Time, *Adhyatma-vidya* (*Brahma-vidya*), Timeless Time, the *Adi-purusha*, Death (*Mrityu*), the Gods and Goddesses, *Gayatri Chhanda*, Victory, *Vasudeva* (*Lord Shri Krishna*), *Arjuna*, sage *Vyasa*, *Shukracharya*, *Jnana*, and many others.⁵²⁷

Thus, disclosing *His* all-pervading nature, the *Lord* finally says that *He* is the seed of everything in the world and all the beings. Nothing is the world can come into existence without *Him*.⁵²⁸ The *Lord* affirms that there is no end to *His* Divine *Vibhootis*. It is impossible even for *Him* to relate all of those. Therefore, He has narrated to *Arjuna* a few *Vibhootis*, the chief amongst them all, by way of illustration.⁵²⁹ The *Lord* emphasizes that anything endowed with *His* intrinsic magnanimity, prosperity, might, beauty and great qualities, is *His* especial *Vibhooti*, created out of *His Teja*.⁵³⁰

Bhakti-yoga

Concluding this dialogue of the 10th *Gita* chapter, the *Lord* surmises that if someone wishes to know the entire expanse of *His Vibhootis*, let him know that *He* is pervading the world by just a small fraction of *His* existence.⁵³¹ One cannot, really speaking, distinguish between *His Vibhootis* as ordinary and special. All are endowed by *Him*. Everything is pervaded by *Him*. As such, one should discard all the notions of distinction

between every being and worship the *Lord* in *His Vishwaroopa Avatara* (form) as being so in nature.

This is how *Lord Shri Krishna* has expounded the secret of the *Abheda-bhakti*. One should see the *Ishwara* in everything, in beings, as well as, in objects. That is equanimity (*Sama-bhava*) to the world and its contents, both living and non-living. By taking recourse to the special *Vibhootis* and keeping in mind equanimity towards all, one can worship the *Ishwara* (*Saguna*) most suited to one's temperament. That is the way to reach the *Nirvishesha* (not special) through worship of the *Vishesha* (special). The *Ishwara-pranidhana* can be attained by this method. One may adopt the various moods and attitudes of the nine-fold *Bhakti* (*Vandana, Archana* etc.) to that end as has been disclosed by *Narada, Shandilya* etc. in their *Bhakti-sootras*.

'Yoga' Word in Gita

The 10th *Gita* chapter, named as the *Vibhooti-yoga*, thus reveals to us the practical side of the *Yoga-sootra* 1-28, advising the *Yogin* to do the *Nama-japa* of the *Dhyeyya*, with intent fixed upon its *Swaroopa*.⁵³² The method illustrated therein buttresses the fact that the names of the *Gita* chapters (*Adhyayas*) e.g. *Sankhya-yoga, Karma-yoga* and *Dhyana-yoga* etc. do not mean various *Yogas* based on *Sankhya, Karma* or *Dhyana* etc.

The word '*Yoga*' so associated with the *Gita* chapters actually means method, practice, etc. to indicate the subject of the chapter and its main contents like *Sankhya, Karma* or *Dhyana* etc. as methods to attain the *Yoga* of *Gita* which is not just the simplistic *Karma*, the *Sankhya* or the *Dhyana* etc. but is a confluence of all these and much more.

'Vibhooti-yoga' Word

In the instant case of the 10th *Gita* chapter, it is named as the *Vibhooti-yoga*. This does not mean that there is a *Yoga* called '*Vibhooti-yoga*'. It only indicates the methods of adopting the *Vibhootis* of the *Ishwara* in furtherance of the *Yoga* of *Gita*. One has to adopt any one *Vibhooti* for worship in the prescribed manner i.e. seeing the *Ishwara* via the *Vibhootis* filling the entire world.

To fulfill the objective of the *Ishwara-pranidhana*, the *Vibhootis* are a stepping stone. The real *Yoga* of *Gita* aims at the *Laya* of the *Tattwas* comprising the *Kshetra*, in order to reach to the *Kshetrajna Atman* and realize it. For attaining the *Laya* of the various *Tattwas*, various methods can be used, suitable for each one of them. These methods are described in different *Gita* chapters as parts of its main *Yoga*.

***Pantharaja* Constituents**

If we examine the *Pantharaja* of Saint *Dnyaneshwar*, we find that its various facets and constituents are: The *Laya* of the *Pancha-mahabhootas*; the awakening and ascension of the *Chetana* aka the *Kundalini* and *Laya* of all the *Tattwas*, along with the *Ahankara*, into the *Parama-shiva*; the *Dhyana-marga* to control the mind; to make the *Buddhi* determine the *Swaroop* of the *Ishwara* for its *Laya* into *Him* and for that purpose, use the methods of the *Vibhooti-yoga*, the *Jnana-yoga*, the *Sankhya-yoga* etc.; the galvanizing and ascension of the ten *Indriyas* and their objects, using the methods of the *Karma-yoga*, *Karma-sannyasa-yoga* and *Moksha-sannyasa-yoga* etc., together with the *Yama-Niyamas*, the *Pranayama* and the *Pratyahara* etc., and the *Samatva-buddhi-yoga* to conquer the congregation of the *Ichchha-Dvesha-Sukha-Duhkha* etc.; the four principle methods of *Jnana-Bhakti-Karma-Dhyana* to deflect the body-mind-*Chitta-Indriyas* complex towards the *Yoga* path; and other *Yoga* techniques.

Since it is the holistic approach based upon the methodology of *Gita*, Saint *Dnyaneshwar* calls it the 'Kingly Way of *Yoga*'.

Kundalini* in *Yoga

The *Pantharaja* is essentially based upon the *Kundalini*, its awakening and ascension (*Laya*). Many on the way of *Bhakti* tend to neglect it. But the scholars of *Bhakti-shastra* do recognize its true worth, based upon the *Bhakti-sootras*. It is, in fact, called the *Hladini Shakti* by them which endows one with the maximum *Bhakti* – the *Para Bhakti*. *Bhakti-marga* saints like *Shri Ramakrishna Paramahansa* are on record saying that the path to God necessarily leads through the gate of the *Kundalini*.

On reviewing the entire literature of Saint *Dnyaneshwar*, including his *Abhangas*, one sees the central place he has accorded to the *Kundalini*, keeping in mind its prime importance in every path of attainment. The *Ishwara's* realization is impossible without invoking the Goddess *Kundalini*.

For the knowledge of the *Sadhakas*, some of its various names are listed here, with meaning of a few given in brackets: *Devatma-shakti* (Power of God), *Shakti*, *Paramatma-shakti* (*Shakti* of the *Paramatman*), *Chit*,

Samvit, Prabuddha (Awakened), *Bhujangini* (Female serpent), *Kutala* (crooked), *Guhya* (Secret), *Prasadini* (One who blesses), *Pramodini* (Joy), *Mahadevi*, *Gayatri*, *Sarasvati*, *Varenya* (The Great, Excellent), *Mahamaya*, *Madalasa* (Lazy with intoxication), *Ishwari*, *Im*, *Maya*, *Kutalangi*, *Kundali* (Coiled), *Arundhati*, *Khechhari* (Walking into the sky), *Vama* (Woman, on the left), *Para*, *Ichchha*, *Aghori*, *Chhinnamasta*, *Sauri*, *Vaishnavi*, *Shiva*, *Shaivi*, *Bauddhi*, *Brahmi*, *Maheshwari*, *Uma*, *Pratibha*, *Chidagnikunda-sambhoota* (Arising out of the fire of *Chit* in *Yajna-kunda*), *Chit-shakti*, *Jnanagni*, *Bhakti*, *Isha*, *Prathama* (First), *Pramada* (Illusion, Young and wanton woman), *Subhaga* (Good fortune), *Sundari* (Beauty), *Swasamvedya*, *Anamika* (Anonymous), *Vidyut* (Electricity), *Nija* (One's Own), *Shubha* (Auspicious), *Bhuvaneshwari* (Mistress of the world), *Girija* (Daughter of the Hills, Goddess *Parvati*), *Medha* (Intelligence), *Prabha* (Effulgence), *Abha* (Splendor), *Prajna*, *Vidya*, *Buddhi*, *Smriti*, *Dhi* (*Buddhi*), *Dhairya* (Courage), *Vidyeshwari* (Mistress of *Vidyas*), *Pranada* (Giver of the *Pranas*/life), *Tripursundari* (Mistress of the three worlds), *Tapasah*, *Jnana*, *Matangi*, *Pradhana*, *Aja* (Not having birth), *Vimarsha* (World, Creation), *Vastu-samarthya-shakti*, *Maha-shakti*, *Sati*, *Kripa*, *Jnana-shakti*, *Gurvi-shakti* (Guru's *Shakti*), *Ulhata-shakti*, *Lila*, *Mudra*, *Vamangi*, *Daiviki*, *Ahladini*, *Praneshwari* (Mistress of the *Pranas*), *Priya* (Beloved), *Adhara-shakti* (Basal power), *Durga* (Goddess), *Bhairavi*, *Bala-randa* (Child widow), *Saubhagyavati* (Endowed with fortune), *Chaitanya-shakti* (*Shakti* of the *Chaitanya*), *Sudha* (Nectar, *Amrita*), *Mata* (Mother), *Jagajjanani* (Mother of the world), *Jagadamba* (Mother of the world), *Avidya*, *Para-prakriti*, *Svatantrya* (Liberation), *Shraddha*, *Sharada* (Goddess *Sarasvati*), *Vedamata* (Mother of the *Vedas*), *Sarvopashanti-pramada* (Damsel of peace of every kind), *Satta* (Power), *Anadi-nidhana* (Destroyer of the *Linga-deha*), *Chetana-swaroopa* (*Swaroopa* of *Chetana*), *Sookshma* (Subtle), *Parama* (Maxima), *Parama-gati* (Supreme direction) and *Guru-kripa* (*Kripa*/blessing of the *Guru*), et al.

Familiarity with these various names of the *Kundalini* will help the reader to sort out references to the *Kundalini* in the vast *Vedic*, *Tantric* and other esoteric literature to understand its significance and the centrality to *Yoga*.

While on the subject of the *Ishwara-pranidhana* and *Bhakti* of the ninth and the tenth *Gita* chapters, we have to point out again to the keynote of the *Gita* Shloka 9-34 which can be said to be the central theme of *Gita*.⁵³³ In it, *Lord Shri Krishna* says, 'Fix your mind on Me. Be devoted to Me. Perform the *Yajnas* for Me. Prostrate before Me. Harmonizing thus with Me, become one with Me.' That is the central piece of *Gita*.

Summary

We have seen certain aspects of *Bhakti* and *Ishwara-pranidhana*, along with related matter of *Yoga* and other subjects. It is to be noted that the *Yoga* and *Bhakti* of *Gita* are concurrent with the *Jnana*. The *Karma* is at the root of all the three – *Yoga*, *Bhakti* and *Jnana*. The basic fact in *Gita* is that the *Karmas* are unavoidable to any living beings. We have been examining its various aspects from time to time in relation to the *Yoga* of *Gita*. However, for a complete treatment of the *Karma* concept of *Gita*, certain aspects remain to be perused.

Hence, let us now turn to it in the next Book - **Rajayoga Of Gita [Karma-Jnana-Bhakti-Dhyana]**.

Vihangama-Marga (Terminology)

Place	Chakras	Specific details	Kundalini
<i>Pinda</i> (The portion up to Bhroo-Madhya)	[<i>Ajina-chakra</i> is the limit of the <i>Stoola-deha</i> . <i>Shat-chakras</i>	Mooladhara, <i>Svadhishthana</i> , <i>Manipura</i> , <i>Anahata</i> , Vishuddhi and <i>Ajina chakras</i> (Two-petalled lotus) It is the place of the <i>Atman</i> .	Adhah <i>Kundalini</i>
<i>Anda</i> (Sook-shma <i>Deha</i>) (The Portion Above Bhroo-Madhya)	1.Four-petalled 2.Six-petalled 3.Eight-petalled 4.Ten-petalled 5.Twelve-petalled 6. Thousand-petalled (1) 7. Sixteen petalled 8. Trikuti (Two-petalled) White lotus	Third eye, <i>Pancha-tattwas</i> and the three Gunas The place of the <i>Jyot</i> , the <i>Niranjana</i> , <i>Shiv-Shakti</i> and <i>Nija Manasa</i> . The place of <i>OM</i> , <i>Pranava</i> , <i>Gagana-Brahman</i> , <i>Mahat</i> , <i>Mahakasha</i> , <i>Vedas</i> and other divine scriptures, <i>Brahman</i>	Madhya <i>Kundalini</i>

<i>Brahmanda</i> (The Karan- deha)	1.Four- petalled 2. Six- petalled	Urdhwa <i>Kundalini</i>
	3. The <i>Shoonya- sthana</i> (The <i>Brahma- randhra</i>)	There are seven <i>Shoonyas</i> . The Ultimate is the Dashama-dvara, the <i>Sushumna</i> 's mouth towards the <i>Brahma- randhra</i> . The seat of Atma-pada, The <i>Para-brahman</i> , <i>Prakriti- Purusha</i> (Moola)
(Kala Pradesha)	4.Eight- petalled 5.Ten- petalled 6.Twelve- Petalled	
	7.Maha <i>Shoonya</i> *	There are six <i>Maha-shoonyas</i> . *This is the ultimate <i>Maha-shoonya</i> .
	8.Sixteen Petalled	
	9.Ehramara Gumpha (two- petalled)	The place associated with the <i>Anahata-nada</i> .
	10.Sahaja-deep	

<i>Viyala Desha</i> (<i>Maha-Karan Desha</i>) (Dayala Desha)	1. Satya- loka	Brightly Illumined <i>Chaitanya-maya</i> , Pristine, the purest place: The saints' abode
	2. Alakshya (Alakha) <i>Loka</i>	Variously called The Divine <i>Sahasrara</i> , <i>Urdhwa Sahasrara</i> , or the <i>Kolhata-Chakra</i>)
	3. <i>Agama-loka</i>	It is the Thousand- Petalled lotus (2): The abode of the past Masters (<i>Maha-santas</i>)
	4. <i>Anami Loka</i>	<i>Parama-Shiva</i>



<i>Pashchima Path and Shoonya/Dehas/Samadhi/Mukti</i>						
<i>Samadhi State</i>	<i>Vishnu-teertha</i>	<i>Gopinatha Kaviraj</i>	<i>Woodroffe</i>	<i>Dnyaneshwar</i>	<i>Deha</i>	<i>Mukti</i>
<i>Samprajnata</i>	<i>Ajina</i>	<i>Ajina</i>	<i>Ajina</i>	First Shoonya - Trikuti	<i>Sthoala</i>	<i>Salokata</i>
	<i>Bindu [Samprajnata Savitarka]</i>	<i>Bindu</i>	<i>Bindu</i>	Second Shoonya – Shrilhata (Shrihata)	<i>Soakshma</i>	
	<i>Ardhendu [Samprajnata Savichara]</i>	<i>Ardhendu</i>	<i>Ardhendu</i>	-		<i>Samepata</i>
	<i>Nirodhika [Samprajnata Nirvitarka]</i>	<i>Rodhini</i>	<i>Bodhini</i>	-		<i>Saropata</i>
	<i>Nada</i>	<i>Nada</i>	<i>Nada</i>	-		<i>Sayujya</i>
	<i>Nadanta</i>	<i>Nadanta [Mokshadvaya]</i>	<i>Mahanada</i>	-		
	<i>Shakti</i>	<i>Shakti</i>	<i>Shakti</i>			
	<i>Vyapika [Sananda]</i>	<i>Vyapika</i>	<i>Vyapika</i>	Third Shoonya – Galhata	<i>Karana</i>	
	<i>Samani [Sasmita]</i>	<i>Samani</i>	-	-		

OM- OM- OM-OM- OM- OM- OM- OM- OM

*With the Best of Flowers,
Sevantika, Bakula, Champaka, Patali,
Punnaga, Karavi and All;
Taking the August Leaves of Bilva,
Pravala, Tulasi and Malati Trees;
O The Lord of All the Universes:
Let me offer My Homage Gratefully,
At Thy Lotus Feet.
O Kind Lord!
Bestow Upon Me,
Thy Generous Grace,
And Blessings.*

*O Govinda!
This Work is Thy Own.
I offer it
To Thee.
By doing so,
I pray,
I May Forever,
Dwell in The Lotus
At Thy Feet!*

**SO BE IT,
BY HIS,
SHRI KRISHNA'S,
GRACE AND LOVE.**

OM- OM- OM-OM- OM- OM- OM- OM- OM

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Glossary of Terminology and Matters Related to *Yoga* and *Adhyatma-shastras* (From *Yoga of Gita, Kundalini* *Yoga*)

Abhasa literally means illusion.

Achetana means lifeless, *Jada*.

Achit refers to what is the *Jada*.

Adhara: Refer to the sixteen *Adharas* described in the '*Siddha-siddhanta-paddhati*', book of *Mahayogi Shri Gorakshanatha*.

Adharma means the non-performance of prescribed *Vedic* practices and indulgence in sinful acts proscribed by the *Vedas*.

Adhyatma is the science of *Atman* and the way to attain *Atman* is called *Yoga*.

Adhyatmika Teja: The *Teja* of the *Atman* revealed to the Yogi during *Realization*.

Adi means the first, the foremost, the one which precedes all the others, the primordial, the original. *Satta* refers to Reality.

Adi or Moola Maya: This term points to the primordial quality of *Maya* i.e. *Prakriti*.

Adrishya means it cannot be seen. It is invisible.

Adwaita is the *Principle of Monism* in which the Ultimate Consciousness exists everywhere and in everything but is a single entity.

Adya means Primordial.

Aghora is a discipline of *Vamachari Shaivaites* who practice the yoga of the *Vamachara* (left-hand path). Their practice involves many a generally hideous acts like eating from a skull, residing in the *Smashanas* (crematories), eating foul substances like excreta and human flesh, drinking urine and human blood, human sacrifice, raping virgins and intercourse with animals and humans of lowest castes in the *Smashana*, remaining uncouth, not taking bath, remaining nude, etc. In short, they practice anything and everything that is abhorred by the society and is repulsive to the tastes of common man. They are viewed with horror by the society at large and are feared for their dark powers. They practice black magic, too, for attaining their worldly ends and procuring means for their detested practices.

Agnerjvalanam: It is interesting to note that the first *Richa* of the *Rig-veda* starts with invocation of the *Agni* – ‘*Agnimile (Agnimide) Purohitam*, with a request to invite the Gods through *Agni*.

Aham means the ego, or the consciousness of the self. It is at the root of all the desires, *Sukha*, *Duhkha* etc.

Ahimsa (adj. *Ahimsaka*) is a very important concept in the context of Indian philosophy, traditions and yoga. The word literally means abhorring killing and harm to other *Jeevas*, opposite of *Himsa* (killing). Jains, Buddhists, Brahmins and the yoga practitioners abide by the principle of *Ahimsa*.

Ajanubag is a small gardenlike place in wherein are planted some *Ajanu* trees, special to *Dnyaneshwar Maharaja*. The garden is adjoining upon the *Samadhi* place of Saint *Dnyaneshwar* at *Alandi* and is usually occupied by devotees who wish to recite *Dnyaneshwari* at *Alandi*, sitting at *Saint Dnyaneshwar's Lotus Feet*. *Ajata* literally means ‘never born’; Primal.

Ajnana is opposite of *Jnana*. In general, it means ignorance. In particular, it denotes the influence of the *Prakriti* upon the *Jeevatman*. It is the force which binds the soul.

Akarma means not doing any *karma*.

Akartrika means uninvolved in the working of the *Prakriti*, a characteristic of *Purusha*.

Akhadas and *Matthas* are the places and precincts devoted to the worship of a *Pantha*. A senior practitioner of the *Pantha* presides over it and his dictum is final so far as the other followers are concerned. Usually the devotees who have renounced their family ties reside at such places.

Akshara Ganesha: Since the simile on *Lord Ganesha* used by Saint *Dnyaneshwar* is based upon his ‘word form’ – Literature i.e. on letter (*Akshara*) form, he is called *Akshara Ganesha*. Also it connotes that he is the Ultimate Principle.

Akshara-Brahman is represented by the syllable *OM*, the sacred word for the *Brahman*. Broadly speaking, that is the highest that a *Yogi* can meditate upon at the juncture of the *Saguna* and the *Nirguna Dhyana*.

Alandi in Pune district of Maharashtra was the place where Saint *Dnyaneshwar* and his siblings were born and spent most of their life. It is about twenty

kilometers from Pune. Saint *Dnyaneshwar*'s *Sanjeevana Samadhi* is located there. Around the year, a hundred million of his devotees and seekers on the spiritual path mostly from rural Maharashtra, Karnataka and Andhra Pradesh visit his *Samadhi* and take his *Darshana*. Most of them are from the centuries old *Varakari* tradition.

Amrita and *immortality*: Many authors of yoga books say that it is the elixir that makes the Yogi immortal who drinks it. That is a misunderstood proposition. Immortality is to be taken here not necessarily literally, that of the human physical body. It has still deeper meaning. The Yogi becomes immortal i.e. he is freed from the cycle of births and rebirths. He becomes capable of 'descent' i.e. coming back to the plane of ordinary mortals, instead of just transcending to the *Brahma-pada*.

Amsha: Part, portion, chunk, segment, hologram

Ananda, also *Ananda-maya* is the blissful nature of the Ultimate Reality, the *Para-brahman*.

Anandamayee Maa, saint: She was a famous saint from erstwhile undivided Bengal. She was held in esteem by various Sadhus and *Sannyasins* etc.

Ananta means Omni, infinite, endless. The *Brahman* is characterized as infinite, beyond limits, limitless.

Ananta-dharmi means having infinite properties.

Anekata and *Bahutva* mean multiplicity.

Anekata-vada and *Bahutva-vada*: Recognition in a doctrine that there are multiple entities behind this universe, all equally primordial.

Anitya means what is temporary.

Antahkarana Chatushtya: For the sake of scientific appreciation, the faculties of the self are subdivided into four flexible entities. viz. (a) The *Manasa* (mind) which goes on desiring, (b) The *Chitta* which is the reservoir of the impressions (*Samskaras*) upon the psyche gathered and remaining unspent through past and present births, (c) The *Buddhi* (intellect) which decides upon the course of action for fulfillment or otherwise of the various desires arising from the mind and the *Samskaras* and (d) the *Ahankara* i.e. the ego representing the self of individual soul which is behind one's existence.

Antar means inside, inwards.

Antarendriya means this sense cannot be seen from outside the body. It is inside the body or mind. Mind itself is an *Antarendriya* as viewed by some philosophers.

Anubhava means experience.

Aparigraha is an important concept of Indian philosophy and *Yoga*. It means that a person should not stock anything for the present or the future. He should give up attachment to everything and everyone.

Apaurusheya: It is an axiomatic principle of the *Vedics* that the *Vedas* are not the creation of any being, whether human or otherwise. That is they are *Apaurusheya*. Creation by a being, human or otherwise is called *Paurusheya*. The *Vedas* exist since the beginning of times. They were received by *Brahmadeva* (the creator) when he was to create the world. The *Rishis* who are the associated with their *mantras* are actually the seers (*Drashta*) to whom the particular *mantras* were revealed. The individual Rishi is called the *Drashta* of the respective *Richa* (*Vedic*

hymn) and mantras of the *Vedas* e.g. the famous *Gayatri mantra* was revealed to sage *Vishvamitra*, its preceptor (*Drashta*).

Apta-vakya is the avowal of something by authorities like the Seers, *Rishis* etc. *Ardha-matra*, OM: 'OM' has three distinct syllables, 'A', 'U' and 'M'. These are called the three *Padas* or the three *Matras* of the *Atman*. The fourth *Pada* is the unpronounced *Ardha-matra*. These four *Padas* respectively correspond to the *Jagrita*, *Svapna*, *Sushupti* and the *Turiya* states of the *Atman*. The first three *Matras* are represented in the *Linga-deha* by the *Shat-chakras* up to and including *Ajna-chakra*. *Mooladhara* and *Svadhishthana chakras* represent the *Matra* 'A'. *Manipura* and *Anahata chakras* represent the *Matra* 'U'. *Vishuddhi* and *Ajna chakras* represent the *Matra* 'M'. Its implications are that when the *Kundalini* is in the first two *chakras*, the *Atman* is in the *Jagrita* state. In the next two *chakras*, the *Atman* is in the *Svapna* state; and in the last two of the *Shat-chakras*, it is in the *Sushupti* state. The real state of the *Atman* starts from the point of onward of *Ajna-chakra* after the *Kundalini* crosses or pierces the *Brahma-granthi*. It is the fourth state known as the *Turiya* state. In the first three states, the *Manasa* has its full faculties at command. However, as the *Kundalini* enters the region beyond the *Ajna-chakra*, it starts losing this aspect and allegorically it is said that it has only half its faculties at command. This is what is theoretically called the *Ardha-matra* of 'OM'.

Ardha-matra, subdivisions: The famous seven or nine subdivisions of the *Ardha-matra* which coincide with this region of *Turiya* are: *Bindu*, (*Ardhendu*), *Nirodhika* (*Bodhini*, *Nibodhini*, *Rodhini*), *Nada*, *Maha-nada* (*Nadanta*), *Vyapika*, (*Shakti*), *Samana* (*Samani*) and *Unmana* (*Unmani*) as narrated in the book 'The Serpent Power' (pp425) by Sir John Woodroffe. These are the regions of the *Karana-deha*. *Unmani* is described as the *Seventeenth Kala*, the granter of liberation. The element of *Manasa* becomes progressively halved at each of these nine states e.g. at *Bindu*, it is $\frac{1}{2}$, *Ardhendu* $\frac{1}{4}$ th, *Nirodhika* $\frac{1}{8}$ th,*Unmani* $\frac{1}{52}$ th; of its original aspect. Proportionately, the *Yogi* loses sight of the world and becomes immersed in the *Samadhi* of which the *Unmani* is the last stage, extending into the *Mahakarana-deha* on *Manasa* becoming null.

Ardha-nari-nateshwara: Symbolic form of the world of reality, *Shiva* and *Shakti* together as equals; half the body, right-hand side that of the male, *Shiva*; and the other half, the left-hand side, that of *Shakti*, the female.

Arya Satyas: The essential principles of the Middle Path of Buddha are called the *Arya Satyas*.

Asamprajnata Samadhi: The highest aspired for state of *Patanjala Yoga*, in which the *Yogi* loses all context of his self and becomes one with the Ultimate Principle. It is the *Samadhi* of the highest state which is attained without *Dharana*, *Dhyana* and *Samadhi* upon a *Dhyeya* of any object or concept or principle whatsoever.

Asana means the *Yogic* posture of the body and limbs which helps best in meditation.

Asat means that which is unreal. These words are almost always used in the context of the various entities like the *Brahman*, the *Maya*, the *Prakriti* and other elements of cosmic nature e.g. The *Brahman* is *Sat*; the *Maya* is *Asat*, etc.

Ashrama: The *Vedic* followers are enjoined upon to lead their life subdivided into four phases according to their age. Their duties and obligations of each phase have been specified in their religion. The four phases known as *Ashrams* are named as the *Brahmacharya*, *Grihastha*, *Vanaprastha* and *Sannyasa*.

Ashta-maha-siddhis: There are many *siddhis* attainable by *Yogic* practice. *Patanjali* has devoted many *sutras* and a separate chapter in his *Yoga-sutras* named *Vibhooti-pada*, to the *Siddhis*, called as *Yoga-vibhootis* by him. The *Siddhis* are obtained by *Samyama* i.e. the perfected practice of *Dharana-Dhyana-Samadhi*, all in one and upon the same object. Chief amongst them are eight *Siddhis*, attained only by the great Yogis. These are called the *Ashta-Maha-Siddhis*: *Anima*, *Mahima*, *Garima*, *Laghima*, *Prapti*, *Prakamya*, *Ishitva* and *Vashitva*. As a matter of curiosity, a student may know what each of these *Yogic* powers is capable of doing. However, Saint *Dnyaneshwar* has warned the yoga students not bother about *Siddhis*. They are useless and delusional. They stop the Yogi in his track. The attainment of the goal of yoga is very much delayed if one runs after the *Siddhis* and becomes entrapped in their lure. *Ashtavakra*, sage: He got his name from the fact that his body was bent out of shape at eight points in limbs. *Ashtavakra*'s dialogue with the king *Janaka* is a very famous exposition of *Brahma-vidya*, called the *Ashtavakra-gita*.

Astika means Believer of the *Vedic* creed.

Atindriya means beyond the grasp of the senses.

Atma-nivedanam is the highest form of *Bhakti* as per the *Bhakti* schools. *Shrimad Bhagavata* speaks of nine kinds of *Bhakti*: *Shravanam*, *Keertanam*, *Vandanam*, *Archanam*, *Pada-sevanam*, *Dasyam*, *Sakhyatvam*, and *Atma-nivedanam*. *Narada Bhakti Sutra* calls it *Para-Bhakti*.

Atma-roopa means He is in the form of the *Atman*.

Aupadhika Bheda-Abheda-vada: *Bhaskaracharya*'s doctrine is a variation of the other doctrines of *Bheda-Abheda*. Since it brings the concept of the *Upadhi* in the picture to explain the duality of the *Brahman*, it is distinguished from the other doctrines of *Bheda-Abheda* by calling it *Aupadhika Bheda-Abheda-vada*.

Aupadhika means relating to *Upadhi*.

Avadhoota is a sadhu Yogi who has attained stainless purity of the *Self*, by washing away the afflictions of the body, mind and soul and who has become free of the cycle of birth and death. *Avadhoota* literally means 'washed clean' (of the *Samskaras* of *Maya*, thus being back into the stainless glory of the *Atman*).

Avastha means state.

Avatara means an incarnation of the *Lord* in bodily form.

Avidya means *Ajnana*.

Avyayi means non-depleting, non-expending.

Avyayi Siddhanta means the doctrine that the *Brahman* remains as it was even after transforming into the world of phenomenon.

Babaji is an honorific for a sadhu.

Baba Maharaja Arvikar was a modern-day saintly figure from Maharashtra. He is very famous for his great composition, *Divyamritadhara* (3 Volumes), in Marathi language. He fully expounds in it the *Yoga* and the *Bhakti* of *Gita* as reflected in *Dnyaneshwari*, 12th chapter.

Bala means Force - the power to act.

Banknala is so named because of its sickle-shape. It is a separate *Nadi*. However, some Yogis regard it to be the fag-end of the *Sushumna* near its meeting point in the *Brahma-randhra*. The half a gyration referred to above signifies traveling through the *Bank-nala*. More details of the *Nadi* will be given at appropriate places in this book.

Beeja-mantra: Every *Devata* and every *Tattwa* has a *Beeja*, a mystic syllable at its root. Its power is integrally linked to that *Beeja* which is, therefore, called its *Beeja-mantra*. It is that through which it manifests into being, is controlled by it and which is that itself at the micro-level. It has the power of a *Mantra* which governs it. Woven into syllables, such a *Beeja* with the *Mantra* of that entity is most powerful e.g. *Klim* is the *Beeja* (-*Mantra*) of goddess *Kali*. A *Mantra* of the goddess *Kali* will be potent if it contains this *Beeja*, *Klim*. For further reference, please see 'Garland of Letters' by Sir John Woodroffe.

Bhairavi Brahmani: In the life story of *Shri Ramakrishna Paramahansa*, there is mention of this person, a Yogini of merit. She taught the saint certain *Tantric Sadhana* to perfect his knowledge of *Yogic* attainments.

Bhaiyya: In Maharashtra state, the local people usually call a north Indian as *Bhaiyya*.

Bhakti, states: The states of *Bhakti* are categorized into the *Mukhya* and the *Vaidhi* (*Gauni*). The *Bhakti* of the highest order is called the *Mukhya* i.e. the principal state. The ordinary *Bhakti* is called the *Gauni* i.e. secondary or *Vaidhi*.

Bhakti: Devotion to God

Bhartrihari was an ancient king of Ujjain, in present day Madhya Pradesh state of India. In his earlier part of life, he was given to luxuries and enjoyment. After the death of his Queen Royal, he grieved much and *Guru Gorakshanatha*, consoled him. *Bhartrihari* then turned to the Path of *Yoga* and attained the status of one of the great *Navanathas*

Bhaskara and *Nimbarka*: Two eminent *Vedantins* who propounded a sort of doctrines bridging between the extremes of *Adwaita* and *Dwaita* doctrines.

Bheda means difference.

Bheda-Abheda-vada: It is the postulation that the *Ultimate Reality* exhibits the aspects of both the *Bheda* and the *Abheda* which are inherent to it.

Bhikkhu/s, *Bhikshu/s* and *Shramana/s*: Buddhist monks who have taken the vow to follow Buddha's dicta are called *Bhikkhu/s*, *Bhikshu/s* and *Shramana/s*.

Bhramara is a kind of Indian hexapod insect and it is famous for its skills of wood-boring. When flying around, it makes a sound like 'goon-goon-goon' that is called *Bhramara-gunjana*. It resembles the high pitch low frequency chanting of 'OM'. When a Yogi reaches at the *Bhramara-gumpha*, he starts hearing the *Anahata-nada*. Ultimately, after hearing tens of thousands of kinds of *Anahata-nada* sounds, the Yogi attunes automatically to the famous ten sounds, called the *Dasha-nadas*. These *Nadas* ultimately culminate into that of the *Bhramara-gunjana*, the subtlest of the *Anahata-nadas* and the final. Many yoga teachers teach the practice of chanting the 'OM' resembling this ultimate sound in the hope of awakening the *Kundalini* and quickly raising it to its highest state i.e. to the *Bhramara-gumpha*. However, that is not a sound practice to awaken the

Kundalini, although it has its own merits of attuning the mind and the body of the practitioner to a tranquil state.

Bhroo-madhya means the center at which the eyebrows meet above the eyelids.

Bihari means a resident of Bihar state from India.

Bindu: The *Bindu* within a *chakra* should not be confused with the *Bindu* above the *Ajna-chakra*. They have different locations as well as different aspects.

Bodha Gaya: Buddha became enlightened while he was meditating under a Pippala tree (which is later on, famously called the *Bodhi* tree) at a place known as Bodha Gaya, in India.

Bodha means enlightenment.

Bodhi is the state of enlightenment, in Buddhist religious terms.

Brahmadeva and Lord Shri Krishna, Shrimad-Bhagavata story: It goes like this: *Lord Brahmadeva* did not believe that *Shri Krishna* was the full-fledged avatar of *Lord Shri Vishnu*. In order to test him, he devised a stratagem. When all the cowherd friends of *Shri Krishna* had gone to the forest for grazing the cows, he hijacked them all by his *Maya-shakti* and enclosed the entire herd and the cowherds in an impregnable cave for one long year. To his utter surprise, *Shri Krishna* assumed the forms of every cow and cowherd so hijacked. After following their normal pastoral routine, the herd with the cowherds, led by *Shri Krishna*, returned to *Gokula*, their village. No one was any the wiser to the matter. Even the calves of cows were more attracted to their mother cows than usual, because of the attractive power that *Shri Krishna* wields who had taken their mothers' forms. This routine went on for a whole year. Ultimately, *Lord Brahmadeva* realized that he was mistaken in assuming that *Shri Krishna* was just another mortal like all the rest. He surrendered *Himself* at the feet of *Lord Shri Krishna*, praying to *Him* for mercy and begging for *His* pardon. Later on *Shri Krishna* merged all the forms *He* had assumed of the cows, cowherds etc. into their original forms and they all returned to *Gokula*. However, even the cowherds who were made to disappear by *Brahmadeva* and imprisoned in the cave for one whole year did not carry any memory of their separation for a long year and everything went on in *Gokula* as before.

Brahman: The Ultimate Principle in *Vedantic* dogmas.

Brahmanda, the: It is as limitless as the *Para-brahman*. The *Brahmanda* means the *Pinda*, the *Anda* and the *Brahmanda-dehas* of the entire universe, along-with those of the beings' four *Dehas*. It is so variegated that *Lord Shri Krishna* said in the 10th chapter that '*nantosti mam divyanam vibhootinam parantapa*' (*Gita* 10-40). *He* cannot count its expanse. *He* demonstrated it symbolically to *Arjuna* during the *Vishva-roopa-darshana*, as narrated in the 11th chapter of *Gita*.

Brahma-randhra: The infinitesimal place at the *Brahma-randhra* / the point at the top of the *Murdhni-sthana*. It is to be understood in the light of the *Shakha-chandra-nyaya*, meaning indicative and not definitive.

Brahma-teertha is a small about one sq. cm. size space in the center of the cup of palm. The *holy water* at the time of *Sandhya-vandanam* is taken inside it for sipping. The sip of water, sanctified by *mantras*, is called *Achamanam*.

Brahma-vidas literally means the enlightened souls, those who know the *Brahman* really.

Brahma-vidya is the science and the practice of attaining knowledge of the *Brahman*- the supreme principle.

Brihadaranyaka is name of an *Upanishad*.

Chaitanya means the quality which brings life into existence. It is distinct from the *Jada* i.e. gross matter and energy alone, which constitute the mundane universe i.e. the *Jagat*.

Chandra means the Moon; *Maulishwara* means the *Lord* holding it upon the crown of His head. It is an allegory upon *Lord Shiva* who is depicted as such, with the crescent of the Moon upon his crown of head.

Changadeva was a *Yogi* reputed to have lived on for 400 years, defeating death several times. With his *Yogic* prowess, he used to station his *Pranas* at the *Brahmarandhra* (in the *Brahmanda*) when he perceived that his death is coming. After the appointed hour passed, he used to bring the *Pranas* back into the body, as usual. He had tried to awe *Dnyaneshwar* with his *Yogic* prowess by visiting him riding on a tiger with a serpent as the whip. Saint *Dnyaneshwar* and his siblings were sitting upon a dilapidated wall at that time. Folklore is that *Dnyaneshwar* went to meet him asking the wall to move over towards *Changadeva*. On seeing the superior *Yogic* prowess of *Dnyaneshwar* of command over the immovable wall, *Changadeva* bowed down to him and became a disciple of *Dnyaneshwar's* sister *Muktabai*. *Muktabai* gave him the *Jnana* much sought after by *Yogis* like *Changadeva*, who can merely have a command over *Pranas*. The story shows that attainment and *Mukti* are still far ahead as the final goal for the mere *Hathayogis*, even like *Changadeva*.

Chetan is that which is endowed with life, a manifestation of the *Chit*.

Chid-Anu means an atom of *Chit* i.e. a miniscule existence of the *Chaitanya*.

Chid-ratna literally means a jewel that is most invaluable, the unique *Jewel* made of *Chit*, a personification on *Lord Shri Krishna*.

Chidvada is the doctrine which supports the view that everything is *Chit* in the *Jeeva – Jagat – Ishwara* Triune.

Chidvilasavada: *Dnyanadeva's* philosophic doctrine is called as the *Chid-vilasa-vada* by some scholars.

Chinmayi means full of *Chid* or *Chaitanya*. This aspect is distinct from the Gross i.e. the *Jada* - the matter state of objects in the universe.

Chit refers to what is the *Chaitanya*.

Chokhamela, saint: *Chokhamela* was a saint from the *Mahar* caste of the then untouchables. He was an ardent devotee of *Lord Panduranga* of *Pandharpur*. His wife and some family members were, too, similarly devoted to the *Lord*. They were all great saints from *Maharashtra*, credited with composing many *Abhangas*, full of *Bhakti*. It is said that he died when employed as a forced labourer at *Mangalvedha* by the *Bahamani Sultanate*. The work under construction collapsed burying with it many unfortunate labourers, including saint *Chokhamela*. An anecdote says that Saint *Namadeva* went in search of his body after his accidental death. All he could get were his bones. Saint *Namadeva* could identify his bones because when held any bone of Saint *Chokhamela* near the ear, he could hear the name of *Lord Vitthal* resonating through each bone. Today the *Samadhi* of the

great saint is at *Pandharpur*, in front of the main entrance to the grand temple of *Lord Vitthal*.

Coccyx, spinal cord, Bhroomadhya, Crown of Head etc.: These and like terms are used in the yogic context only to denote the corresponding region of the *Sookshma Deha/ Linga Deha*. The statement that '*Sushumna* starts at coccyx' does not mean that it starts at the physical part coccyx of the gross body. It is the region in the *Sookshma Deha* corresponding to the coccyx that is to be taken instead. Every bodily part has a representative place in the *Sookshma Deha* to which it is connected by certain mystic force that governs the said gross bodily part. This is a way of describing locations in the *Linga Deha* with reference to the corresponding parts of the gross physical body. Dr. Rele and many other novices have misunderstood this *Yogic* parlance to take such references to mean actual bodily parts like coccyx, spinal column, Crown of the head, *Bhroo-madhya* etc. Students of yoga need to take a serious note of this matter and never confuse the places in the subtle body with the corresponding physical body parts.

Dahara-vidya: The alternate name for the *Brahma-vidya*.

Dakshina means an offering usually in the form of cash or gold. It can be of any other valuables, including cows etc. It is given to a Brahmin, a Saint or any holy person while taking their *Darshana* and seeking blessings. It is a custom amongst Hindus never to go empty-handed for the *Darshana* of a god (*Deva*), a guru, a Brahmin (*Dwija*) or a saint (*Prajna*).

Dana means alms given in the discharge of *Vedic* duties.

Darshana here means visiting a deity, or a saint or his *Samadhi*.

Darshana: 1. Philosophy 2. Realization of The Truth.

Dasha-bhuja means having ten arms.

Dasha-nadas: *Yoga-shastra* mentions ten *Nadas* i.e. *Anahata* sounds in particular; inter alia, the sounds of the conch shell, the *Veena*, the flute, and the *Sarangi* etc. These *Nadas* are the *Brahma-nadas* i.e. the *Nadas* emanating from the *Brahman* Itself.

Deeksha literally means initiation into any activity at the hands of an adept for furtherance of knowledge, attainment of a given goal etc. In this book, unless otherwise stated, *Deeksha* means an initiation of a novice into the *yoga* discipline. *Deeksha* means initiation that can be for entry into a *Pantha*, *Sannyasa*, or the discipleship of a guru.

Dharma, taken in the context of religion, is the performance of pious deeds as per the *Vedas*.

Dharma-megha Samadhi is the state of *Samadhi* in which the *Yogi* ceases to desire any benefit out of *Yogic* powers called the *Siddhis*.

Dik, Kala, Dharma, Adharma and Akasha have different meanings in Jainism than the *Vaisheshika* and the *Nyaya* doctrines. These are briefly explained hereunder.

Divya means shining, glorious.

Dravya literally means substance, material. In the *Vaisheshika* and *Nyaya* doctrines, it means constituents or elements of the Universe.

Drashta means the silent observer, a characteristic of *Purusha*.

Drishti, Bahya and Antar: While meditating, the *Yogi* can center his eyes upon either of the two (a) The outward sight looking at objects outside called the *Bahya*-

drishti and (b) The inward sight looking at imaginary objects inside his own body called the *Antar-drishti*.

Drishya: That which is the object of observation is called the *Drishya*. It literally means the *Jagat*, the universe.

Duhkha is the opposite of *Sukha*. Broadly it means displeasure, dissatisfaction, bondage to wants and desires, adversities, discontentedness, sorrow, misery, pain. In another context, the term implies the non-attainment of ultimate pleasure which one experiences by immersing into *Samadhi*, dissatisfaction over non-release from the cycles of karma and births, non-attainment to *Moksha*.

Duhkha Nirodha: Stopping the train of *Duhkhas*.

Duhkha Samudaya: Aggregate of all kinds of *Duhkhas*

Dvaraka is a small town in Saurashtra region of Gujarat state in India on its west coast. The original *Dvaraka* was created by Lord *Shri Krishna* upon a land sought from the sea. It became the capital city of the *Yadavas*. After *Shri Krishna*'s ascension to his heavenly abode, the town is said to have become submerged in the oceans. The present *Dvaraka* is a place for worshipping *Shri Krishna* near the legendary *Dvaraka*. Saint *Meerabai*, the ardent devotee of *Shri Krishna*, Queen of *Rajputana*, is said to have vanished into the idol of *Shri Krishna* at *Dvaraka* at the time of her departure to heavenly abode.

Dvesha means hatred of something. Man either craves a thing or hates it. Rarely one remains neutral.

Dwaita is the Principle of Duality which differentiates between the Universe, the individual soul and the Supreme Consciousness.

Dwaita-adwaita-vada, Bheda-abheda-vada, principles: These are just the different styles of naming the same types of Schools which postulate that the same Ultimate Reality exhibits both the aspects of the *Dwaita* and the *Adwaita*.

Dwaitin means one who subscribes to the principle of Duality (the *Dwaita-vada*)
Ekadashi means the eleventh day of every Lunar *Paksha* (fortnight). These fortnights (*Pakshas*) are known as *Shukla* (the fortnight of waxing moon) and *Krishna* (fortnight of waning moon). A Lunar month comprises of a *Shukla Paksha* followed by a *Krishna Paksha*.

Ekanatha, Saint: He was a medieval saint of Maharashtra, from Paithan, near Aurangabad. He was the disciple of *Janardana Swami*, the In-charge of *Fort Devagiri*, near Aurangabad in Maharashtra. *Janardana Swami* was a highly accomplished soul who was an ardent devotee of Lord *Shri Dattatreya*. Saint *Ekanatha* is famous for many religious compositions, chiefly his *Abhangas* and commentary on the *Eleventh Skandha* of *Shrimad Bhagavata Maha-Purana*. Saint *Ekanatha* is credited with discovering the then long forgotten place of Saint *Dnyaneshwar Maharaja*'s *Samadhi* place at *Alandi*, near Pune. He also arranged for its maintenance and built a well near the *Samadhi* place for the pilgrims. He is credited with having been invited by Saint *Shri Dnyaneshwar* into his *Samadhi* site and asked him to rediscover the original composition of *Dnyaneshwari* and bring it before the public. He did execute that work satisfactorily and the present copies of *Dnyaneshwari* appear to be based upon his version of *Dnyaneshwari*.

Gagana, Akasha and Kha are the common terms used to denote one of the phases of matter in the doctrine of *Pancha-maha-bhootas*. We may call it 'Ether', a more familiar western term, however it differs from the concept of *Akasha Tattwa*.

Gagana-Brahman literally means the ethereal form of *Brahma*.

Gajanan Maharaja of Shegaon was a highly respected saint from Maharashtra's Shegaon in Vidarbha region. He was an accomplished Yogi. Many people flock to his *Samadhi* at Shegaon annually. His *Padukas* are taken out on an itinerary of the state of Maharashtra once a year and many devotees take their *Darshana*.

Gandha, Ghrana: sense of smell, nose

Ganesha Atharva-shirsha is the mantra incantation for god Ganesh or Ganapati, as he is variously called. It is called as an *Upanishad* by the rishi who composed it. It is regarded as the ultimate of all the prayers to god *Ganesha*.

Gautama Buddha: He was the well-known founder of the Buddhist religion.

Gayatri is the *Vedic* goddess of *Brahma-jnana*. She has three forms: *Gayatri* in the early hours before dawn; *Savitri* in the mid-noon and *Sarasvati* in the evening after dusk. Incantation of the *Vedic Mantra* which appeared to sage *Vishvamitra* is prescribed for offering of daily three times prayer to her which is the famous 24 syllable *Gayatri* mantra: 'OM Bhuh OM Bhuvah OM Suvah OM Mahah OM Janah OM Tapah OM Satyam; OM Tatsaviturvarenyam Bhargodevasya dhimahi; dhiyoyonah prachodayat; OM Apojyotirasomritam brahmabhurbhuvahsvaram. It does not yield any fruit for the devotee. On the contrary, it is regarded as sinful not to pay the required oblations to her and *Savitru* (the *Vedic* god of brilliant shining *Teja*, literally taken to mean the Sun. The *Trikala Sandhya* i.e. the prayer and recitation of *Gayatri* mantra, along with offering of oblations to gods in the *Homa* (i.e. The *Vedic* sacrificial fire) are a daily must for those who have been initiated into the heart of *Vedic* practice since their *Upanayanam*.

Gayatri mantra, its verbatim meaning: Its verbatim meaning is that: 'We are contemplating upon (meditating upon, doing *Dhyana* of) that brilliant Sun, the most brilliant Sun of all the Suns, upon its *Teja*, the supreme powerful *Divine Light*.' The real hidden meaning is that: 'We are meditating upon (Doing the *Dhyana* of) the *Teja* i.e. the brilliant *Divine Light* of the all-powerful and supreme *Atman*. Let *Him* lighten our intellect so that we can perceive *Him*.' The *Dhyana* that is recommended for the *Gayatri* mantra recitation is that of *Prakasha* i.e. Light. Hence it is a *Prakasha Dhyana*.

Ghee: To make it, butter is heated to boiling point. It is also called clarified butter. Indians use it in food items and as fat. Cow's *ghee* is especial as it is used in all the offerings to Gods, including for *Yajnas*.

Gita-bhashya means a commentary on the *Gita*, in particular by *Shrimat Shankaracharya*.

Golden Seventh Octave: This term is used here to distinguish the musical notes in it from those of the normal musical octave. In India, the *Gandharvas* and the *Kinnaras*, kinds of celestial species, are regarded as the topmost quality of musicians. They are said to be singing for the *Gods* in the *Heavens*. Their music and lyrics are in what is called as the *Golden Octave* or the *Seventh Octave*. There is a sub-branch of the *Vedas*, devoted entirely to the art and science of music, both

vocal and instrumental, classical music systems etc. It is known as the *Gandharva-veda*, an *Up-veda* of the *Sam-veda*.

Golhata-chakra: The same as *Kolhata-chakra* as we have so far referred to it so far.

Gomukhi: A saffron-cloth rosary-bag

Gopalas and *Gopa* literally mean cowherds. Here the pointer is toward the cowherding companions of *Shri Krishna's* childhood from *Gokula*, the village where he was spending his childhood as *Gopa Nanda* and *Gopika* (females from *Gokula*) *Yashoda's* son. *Gopika* means the female from *Gokula*.

Granthi, Chijjada: *Chijjada* literally means 'Chid + Jada', meaning the two: *Chit* and the *Jada*. *Granthi* means a knot, symbolic of bondage to, of or between something and the other. The *Chijjada-granthi* is the symbol of bondage of the *Chit* with the *Jada*, meaning that of the *Atman* to the phenomenal world.

Granthi, Vishnu-granthi, Rudra-granthi and Brahma-granthi: *Granthi* literally means a knot. They are the knots in the *Sushumna Path* that have to be pierced by the force of the rising *Kundalini* for the *Yogi* to ascend to higher strata.

Guhyini Nadi: It is a secret *Nadi* which traces its path as follows: From the *Pinda* → *Sahasrara chakra* (*Mooladhara chakra* to *Sahasrara chakra*, without taking the path of intermediate chakras) → *Ajna chakra* (probably to *Brahma-randhra* → *Ashta-dala-kamala* →) → *Maha-shoonya* → *Bhramara-gumph*

Guna, Shuddha: Generally speaking, none has any *Guna* in its pure form. Everything is supposed to have a mix of all these three *Gunas*, each in different proportions. The *Gita* lays much stress on the working of these *Gunas*, in the workings of beings, even that of the universe. For advancing on the path of *Salvation*, one has to progressively imbibe more and more of the *Sattva-guna*. Even the Gods do not have the pure *Sattva-guna*, leave alone humankind.

Gunas in general means attributes, qualities, properties, merit, excellence. properties. In particular, when referred in the context of *Prakriti*, *Gunas* means the three *Gunas viz. Sattva-guna, Rajoguna and Tamoguna*.

Gunas, three, are the *Sattva-guna*, the *Rajoguna* and the *Tamoguna*. The *Prakriti* is made of these three *Gunas* and works according to their mix. The individuals and objects having one of these *Gunas* are respectively called *Sattvika, Rajasa or Rajasika and Tamasa or Tamasika*.

Guru Gita is one of the many religious texts named *Gita* e.g. *Guru-gita, Avi-gita, Ashtavakra-gita, Shiv-gita, Ganesh-gita* etc. Generally, *Gita* means the most famous of these *Gitas* i.e. *Shrimad Bhagavad-gita* from the *Mahabharata*, the dialogue between *Lord Shri Krishna* and *Arjuna*.

Guru-Charitra is a Marathi language book about *Lord Shri Dattatreya's* past few *Avatars*. It is widely read in Maharashtra by devotees of *Lord Shri Dattatreya* who like *Shri Krishna*, is regarded as a *Jagad-guru*.

Guru-kripa means the blessings of the *guru*.

Guru-pada literally means the Gurudom or the *Guru-hood*, the state of assuming the lofty throne of the *guru*. Its eligibility criterion is that the *Yogi* should be established at the *guru-chakra* in the ascent of the *Kundalini* of the *Yogi*. In that state, the *Yogi* is the universal *Guru-tattwa*, himself.

Guru-pada: *Pada* literally means a position, a status. *Guru-pad* means the position of a *guru*. I am talking here of the real spiritual gurus, like the venerated Saint Shri *Dnyaneshwar*. My enlightened readers should always remember that, in my book, I am not generally talking of the ‘*Dime a Dozen*’ fake gurus, except occasionally to expose them.

Guru-Paduka- Panchaka has been translated by Sir Woodroffe as ‘The Fivefold Foot-stool of the *Guru*’. The sandalwood footwear (*Paduka*) of the *Guru* is venerated in India as if it were the *Guru* personified.

Guru-paduka: Literally, the footwear made of sandalwood, silver or gold, with or without precious jewels ornamented in it, for the use of the *Sadguru*. In *Yogic* parlance, it is the twelve-petalled lotus situate in the centre of the *Sahasradala-kamala*. It is the place of the *Guru-tattwa*. Students desiring to learn more may refer to ‘The Fivefold Foot-stool’ (*Paduka Pancaka*) section of ‘The Serpent Power’ by Sir John Woodroffe.

Guru-tattwa is the universal *tattwa* (element) which is behind every action of *guru* and disciple. All the individual gurus and disciples are governed by it.

Hari, Krishna: Names of personal gods, different forms and *Avataras* of Lord Shri *Vishnu*.

Hari-dhun is sonorous chanting of *Hari*’s i.e. God’s various names included in it viz. *Hari, Mukunda, Madhava, Govinda, Radha-Raman* and *Gopala*. It is very popular among the devotees of *Shri Krishna*, especially in north India.

Ichchha-shakti: Will power

Ida, Pingala and *Sushumna* are the three main *Nadis* which are basically involved in the process of *yoga*. The *Kundalini* in its active state passes through the *Sushumna* through the six main *chakras*. It ultimately goes to the Crown *chakra* called the *Sahasrara-chakra*. The *Yogi* attains final stage of *Samadhi* on *Kundalini* reaching it.

Immortality, Kundalini Yoga: Very few *Yogis* can enjoy this kind of immortality that is signified by the total purification of their mortal and *Yogic* bodies. The *Kundalini-yoga* is the only way to attain that kind of immortality. Its culmination leads to such an immortality. Otherwise, the *Yogis* believe that one who reaches the *Ajna-chakra* becomes a *Mukta* by bathing into its *Mukta-triveni* of *Ida, Pingala* and *Sushumna*. For them the need to ascend higher does not persist if individual *Mukti* is their only goal. Any *Jeeva* who reaches to the *Brahma-loka*, as it is, becomes *Mukta* at the end of the cosmic cycle when the *Brahma-loka* itself gets dissolved in *Time*.

In practical terms, *Manasa* loses itself at *Unmani* as $/52^{\text{th}}$ tends to the value zero, 52^{th} , 024^{th} , 2048^{th} ...etc. The ultimate point of *Unmani* is reached when the *Manasa* is completely lost. Saint *Dnyaneshwar* describes such a state by the following words: ‘The screen of the Mind upon which the picture of the World gets projected gets ruptured at that point’. It is the point of *Jeevan-mukti*.

In the *Turiya* state, the *Manasa* goes on losing its character or faculties by degrees in the geometric proportion. It becomes $\frac{1}{2}$ at *Bindu*, $\frac{1}{4^{\text{th}}}$ at *Ardhendru*, $\frac{1}{8}$ at next state, and the like so that at the point of *Unmani* it is reduced to $/52^{\text{th}}$ of its original state.

Indriya/s means sensory organ/s.

Isha means *Ishwara*.

Ishwara has different shades of attributes in each system of philosophy. For a better understanding of the term, one has to take up a deeper study of philosophy. *Ishwara-pranidhana* is the meditation on the *Ishwara* by various methods.

Ishwara-vadin means those who believe in the *Ishwara* as the supreme reality.

Jada Bharata is a figure of *Pauranika* lore. *Jada* means thick skinned, a dunce with no intellect. *Bharat* used to behave like one such dunce, although he was an attained *Brahma-jnanin*. *Bharat* was once abducted by a tribal chief who then offered him as a sacrifice to *Kali*, the tribe's goddess. The goddess was very much displeased by the chief's action. She killed him by in her rage, saving *Bharat*.

Jada Bharata, King *Rahugana*: It is credited that *Bharat* revealed his true identity to king *Rahugana* who had employed him as one of the bearers of his palanquin, taking him for a fool. Out of compassion for small insects on the surface of the road he was carrying he palanquin, he started to walk higgledy-piggledy to avoid them from being crushed under his feet. The king was annoyed by the discomfort caused due to this as the palanquin was swaying too much to bear. He started scolding *Jada Bharata* for his way of carrying him. An interesting dialogue then ensued between the king and *Bharat*. The wisdom displayed by *Bharat* then convinced the king that he was indeed an attained soul. He begged of *Bharat* to forgive him for having mistreated him. In return, *Bharat* bestowed the king with *Jnana*, as the story goes.

Jagadamba, as name signifies, is the 'Mother Supreme' of the world. She represents the primal trinity of the goddesses *Maha-Sarasvati*, *Mahalakshmi* and *Mahakali*. She manifests as *Kundalini* in the *Jeeva*. In the world, she manifests *Vishva-kundalini*.

Jagad-guru literally means the guru of all the beings. *Shri Krishna* is always regarded as the *Jagad-guru*. He being the one who endows all the beings with knowledge and wisdom for their all actions, including learning. 'Krishnam vande jagadgurum' is a dictum, depicting His position as such. Alternatively, world renowned figures in the episcopal authority like *Shankaracharyas* of the four *Peethas* are also designated as *Jagad-guru*. Some saints are also designated as *Shankaracharyas* by their devotees, e.g. Saint *Tukarama*.

Jagat: The world at large, including the *Jeevas*.

Janabai, saint: She was a very famous lady saint from *Maharashtra* state. She was at *Pandharpur*, working as a housemaid to the family of great saint *Namadeva*. She was an ardent devotee of Lord *Shri Vitthal* of *Pandharpur*. She is famous for the many poetic *Abhangas* of hers, full of *Bhakti* and giving hints upon *yoga*. She talks in her compositions about the Lord coming to her help in the arduous routine chores of the household that she had to perform as a servant.

Janabai, Vachas: When the *Jeeva* reaches the *Turiya* state, the region of the other two *Vachas* starts viz. *Pashyanti* is the *Bindu* beyond *Ajna-chakra* and *Para* is the *Nada*, the original source of the world. Broadly speaking, *Janabai* is alluding to the states of *Nada*, *Bindu*, *Kala* and *Jyoti* when she says that the *Soham-jyoti* appears at the juncture of where all these meet.

Janmashtami was the day on which Lord *Shri Krishna* took *Avatara* on this earth as a son of *Vasudeva* and *Devaki* in the prison in which *Kamsa*, the vile, had

thrown them. It was in the night of the eighth day of the waning moon (*Krishna Ashtami*) of the Hindu fifth month of *Shravana*. Saint Shri *Dnyaneshwar*, too, was born on the same calendar day of *Janma-ashtami*. Hence the *Varakaris* believe him to born with the *Amsa* of Lord *Shri Krishna*.

Jatakas are collection Buddhists' texts, comprising of the tales of Buddha's previous lives and births, his sermons etc.

Jatas: Hair tied in the form of a dome over the crown of head is called *Jatas*. The *ascetics*, the *Rishis* and the *Munis*, like *Shiv*, always tie their hair in that form to avoid having to bathe the hair and wash them frequently. Additionally, they may apply the sticky juices of certain trees like the *Banyan* to make their tying dust and water-proof.

Jeeva: The individual soul is called the *Jeeva*.

Jeevan-mukti is salvation while living in this body, as juxtaposed to *Videha-mukti* i.e. *Mukti* after death.

Jeevatman and *Paramatman*: The terms *Jeevatman* and *Paramatma* mean and distinguish respectively between an *Individual soul* and the *Cosmic Soul* or the *Cosmic consciousness*. They are generally not used flexibly or interchangeably, except where the context implies otherwise.

Jeevatman, Parama: While the *Jeevatman* is the *individual soul (Jeevatman)*, the *Parama-Jeevatman* is the *Supreme soul* who does not have the limitations imposed by the nature of the world upon *Him*.

Jnana and *Vairagya* are the objectives of a person on the path of renunciation.

Jnana: Knowledge. It is the attribute that bestows upon one the knowledge of its identity with the *Brahman*. *Jnana* means absolute knowledge of the Ultimate principle.

Jnana: The knowledge of the *Swaroopa*.

Jnana-mayi, Jnana-maya: The aspect of awareness of consciousness and knowledge of 'The Cosmic Consciousness'.

Jnana-yoga: The quest, and its fulfillment, for the direct knowledge of the Ultimate principle

Jnaneshwar, Jnaneshwari: Alternatively spelled as '*Dnyaneshwar*' and '*Dnyaneshwari*'.

Jnata means one who knows, conscious, a characteristic of *Purusha*.

Kadi-mata: The Tantric practice of yoga is divided into many schools. The most prominent amongst them are the *Hadi-mata* and the *Kadi-mata*. Their theories on the *Yogic* practices and *Kundalini* arousal and its ascent to the *Sahasrara chakra* etc. are different from each other.

Kaivalya is the state of attainment to the *Brahma*. It is the supreme state of *Mukti* i.e. liberation from the bondages of the *Prakriti*.

Kala here refers to a state. *Ishwara-kala* means the state of *Jeeva* in which he is akin to *Ishwara*. The same applies for *Sadashiva-kala*, etc.

Kalasha is the vessel, made of copper, in which the sacred waters for propitiation of *Varuna* god are poured into, to be consecrated with Veda mantras for *Kalasha-poojana* which is a necessary part of all *Poojana* in the *Vedic* rites of Hindus. Mango leaves are placed at the mouth of the vessel, with a non-shredded coconut placed at its top. The *Kalasha* is then anointed with *Haridra* (turmeric powder)

and *Kumkum* (vermilion, *Sindoor*) and sandalwood paste etc. before taking up its *Poojana*.

Kali or *Mahakali* is a form of *Shakti* which is terrifying in her form, stark naked, with a garland made of decapitated human heads and severed human hands around her neck, dark complexioned and tongue bloody red with sipping of blood. *She* carries a trident in her hands as a weapon and laughs in a demoniac manner at the destruction *She* has wrought around. *She* is depicted with her foot pressing down upon a subdued *Shiva's* chest, lying flat upon his back on the ground and the trident raised in her hands to pierce *Him*. *She* is the goddess of *Laya*, of annihilation of the *Creation*. In a way, *She* also represents the action of the *Kundalini* of *Involution* – *Prakriti-laya*, or *Prati-prasava-krama* of the *Tattwas* in the *Yogi's* body.

Kama means desires. The *Jeevatman* exhibits many desires and strives for their fulfillment.

Kamala, Padma: Literally these words mean *Lotus*. In the *Yogic* parlance, they mean a *Yogic chakra* in a general sense. However, *Pt. Gopinatha Kaviraja* says that the terms *Kamala* or *Padma* are applicable to a *chakra* only after the *Kundalini* has pierced it during the process of *Shat-chakra-bhedana*.

Kanda, Kundalini: It is the place in the ethereal body (*Sookshma-deha, Linga Sharira*) in which the *Yogis* say that the *Kundalini* remains in its pre-awakened form. Some *Yogis* say that it is located below the *Mooladhara-chakra*. However, others say that it is at the location where the *Manipura chakra* is located, in the region of the *Sookshma Sharira*, corresponding to the navel. One theoretical reason for it is that the three lower *chakras* from *Mooladhara* to *Manipura* are called the *chakras* of the world. They are functional when the person is alive to deal with the matters of the world. The *chakras* from the fourth onwards i.e. *Anahata chakra* and above are the real *chakras* from where the processes of the *yoga Path* start. *Dnyaneshwar* refers to it as the *Kanda* only, without much description of the term. In all probability, we may safely say that the *Kanda* is the mouth of the *Sushumna* at its lower end from where the *Kundalini* arises due to the action of the *Pranas* of the lower three *chakras* and enters into the *Sushumna*. *Kapalika* is a practitioner of *Vamachara*, just like the *Aghoris*, albeit with some differences in their rituals and dress etc. They are also *Shaivaites* who follow the left-hand path.

Kapi means a monkey. Just like the monkey climbs a tree by jumping from branch to branch, the *Sadhaka* treads his *Path*, jumping from one stage to another, with momentarily fleeting through all the intermediate stages.

Karana: Cause

Karana-deha, Maha-karana-deha: These are terms used to denote the segments of the *Linga-deha*. They can be termed as the '*Secondary Causal Body*' and the '*Primary Causal Body*' respectively. They are at the final stages of the ascension of the soul in its journey to attain the salvation.

Karandikar, DR Vinayak Ramachandra, popularly known as *Vi. Ra. Karandikar*, was our HOD of Marathi language at Fergusson College. He was the first appointee to the Chair of Studies of Saint *Dnyaneshwar's* Literature (*Sant Dnyaneshwar Adhyasana Peetha*) at University of Poona which was nicknamed

‘The Oxford of the East’ in years past. Mr. *Karandikar* wrote a number of books, apart from guiding many doctoral students of Marathi Literature. This is my tribute to his memories and personal contacts with him which he graciously allowed.

Karma-fala literally means *Fala* i.e. the fruit of *karma*; the achievement gained by doing a *karma*.

Karma-kanda here means the wherewithal of *Sadhana*; the following of the dicta of the *Shrutis*; doing the karma as per contention for gaining *Mukti*.

Karma-siddhanta is a vital doctrine in Indian philosophies. Briefly stated, every *Jeeva* is born because of unfulfilled desires and debts he has to pay or get repaid by others, of the previous births. These all are obligatory. Until the *Jeeva* is clear of all debts and desires, he cannot attain to the *Moksha*. On attaining to the *Moksha*, the *Jeevatman* is freed of all the bondages and birth cycles. He is then not reborn. Depending upon the philosophic School, he attains a specific state, either of merging into the Ultimate Reality, or with his personal deity.

Karma-yoga: The path of working towards *God-realization* by performing one’s duties and adhering to the religious practices, as per one’s *Varna* and the *Ashrama*, as prescribed by the *Vedas* and the *Smritis*.

Karmendriyas: These are hands (act of giving, taking, grasping etc.), feet (act of walking, running etc.), tongue (act of swallowing food etc.), reproductive organs (act of coitus) and anus/penis (acts of eliminating bodily waste).

Kashmir is a part of India in the North.

Kashmiri means of or from *Kashmir*.

Kevala means the only, one, pure, without attributes i.e. the *Gunas*, a characteristic of *Purusha*.

Kodanda: The large bow of Lord *Shri Rama* is named *Kodanda*.

Kolhapur is a place in southern *Maharashtra* state. It is famous as one of the most important 3 and half *Peethas*. Goddess *Mahalakshmi* is the reigning deity of that *Peetha*. The temple of the goddess is very old and historic. She has countless worshippers all over *Maharashtra* and adjoining states.

Kripa means blessings, Grace.

Krishna, Paksha: The fortnight (*Paksha*) of waning moon, which occurs once in every lunar month.

Kriya literally means action. The *Kundalini* starts certain involuntary actions of *Pranas, Asanas, Mudras, Bandhas* etc. after it becomes active. These are also known as *Kriyas* in the context of *Kundalini yoga*.

Kriyamana, Karma, is the obligatory part out of the *Prarabdha Karma* which is currently being experienced.

Kshetra, broadly, refers to the body.

Kshetrajna, Kshetrastha, refers to the *Jeevatman* in the *Jeeva* state.

Kshetra-Kshetrajna: The relationship of the body with the incarnated *Jeevatman* as *Jeeva*.

Kula-devata is a deity that has been worshipped for generations by a family. It is like the reigning deity of a given family.

Kundalini -yoga: It is the form of *yoga* in which the innate power of the *Yogi*, known as *Kundalini*, is invoked to attain the highest state of *yoga*.

Kundalini, sleeping: Saint *Dnyaneshwar* has described that the sleeping *Kundalini* is in the form of a small serpent, red in colour. It is seen as forming coils of its body.

Kundalini-yoga, Dnyaneshwar: Saint *Dnyaneshwar* has described the *Kundalini-yoga* at various places in his works, *Dnyaneshwari* and his *Abhangas*, in particular. In the 6th chapter of *Dnyaneshwari*, he calls it as *Pantharaja*, meaning the King of all *Yogas*. In his esteemed opinion, it is the central yoga of *Gita*. In its 8th chapter, he designates it as *Krama-yoga*, albeit the same yoga as *Pantharaja*, with stress on the fact of its being attained gradually, step by step.

Laya literally means dissolution, extinction.

Laya-yoga in essence means the yoga practice by the initiate who methodically reverses the *Prasava-krama* i.e. the order of manifestation of all the *Tattwas*; to enter into the stream of *Prati-prasava* that occurs by assimilation of every manifested *Tattwa* back into its original *Tattwa*.

lele, lelo: These words in Hindi language mean, 'Take this thing'. The sadhu, making a pun on my surname, *Lele*, in effect, said that he was giving me something and I should accept it. Here that something he was giving was meant to be *guru-kripa*, spiritual grace.

Light of the Bodhi means the light of knowledge that spread out from Buddha as a result of his enlightenment.

Lila literally means a *Play* of god, a saint or an *Avatar*.

Lila means the play of 'Cosmic Consciousness', everything including the world and beyond.

Linga: Technically and popularly, the physical *Shiva-linga*, in its idol form, in general, is called the *Linga*. However, a *Linga* connotes the essence or the symbol as its typical attribute with which an entity can be recognized. In the *Sushumna* path, the various *Lingas* are designated by typical names, signifying the level of attainment of the *Yogi* and what that point on the *Sushumna* actually stands for. The *Prana-Linga* as such signifies the ultimate of the *Jeevatman's Swaroopa*.

Loka means habitation, abode. *Vishnu-loka* means the ultimate place e.g. the *Vaikuntha* pertaining to Lord *Vishnu*, the personal god of those who are *His* devotees.

Madhwacharya, Dwaita: The philosophical doctrine propagated by *Madhwacharya* is known as the *Madhwa School* or the pure i.e. extreme *Dwaita-vada*. He was an Indian thinker of the thirteenth century A.D. and an ardent devotee of Lord *Shri Vishnu*.

Madhyastha means medium, a characteristic of *Purusha*.

Maha-Ananda means Elixir of Joy.

Maha-ashtami is the eighth night of the goddess *Durga's Navaratri*. It falls in the *Hindu* seventh month of *Ashvina*. *Durga* represents the primal trinity of goddesses.

Maha-bhootas: The basic elements constituting the universe. There are five *Maha-bhootas* viz. *Akasha, Vayu, Teja, Aapa and Prithvi*. These can be roughly named as *Space (Ether), Air, Fire, Water and Earth* respectively, their etymological equivalents. However, it must be remembered that the usual meaning of these words, either in *Sanskrit* or in English, do not apply to these

terms. These are subtle elements and not the gross matter that they are named after.

Mahakasha is a finer stage beyond the *Akasha Tattwa*.

Mahalakshmi is one of 'The Primal Trinity' of goddesses regarded as the functioning governesses of the universe viz. *Maha-Sarasvati*, *Maha-lakshmi* and *Maha-kali*, responsible for its Creation (*Srijana*), Sustenance (*Prati-palana*) and Destruction/Dissolution (*Laya*, *Samhara*). They correspond respectively to the trinity of gods governing the world phenomenon viz. *Brahmadeva*, *Vishnu* and *Shiva* respectively.

Maha-mudra: we find a mention of these *Mudras*, *Bhoochari* etc. in Saint *Dnyaneshwar*'s *Abhangas* on yoga.

Maha-shivaratri is an auspicious day falling on the thirteenth day of waning moon of the 11th Indian month called as 'Magha'. Many Hindus observe a fast on that day to propitiate god Shiv.

Mahat is first *Tattwa* next to *Prakriti* and *Purusha* in the order of evolution of the cosmos.

Maha-yoga is the super-most yoga in which, the facets of all other Yogas like *Hatha-yoga*, *Raja-yoga*, *Kundalini-yoga* etc. are combined. *Maha-yoga* starts of its own accord and takes the Yogi through whatever stages are necessary for his travel on the *Path* of *yoga*. *Adi Shankaracharya* has described the holy place *Pandharpur* in Maharashtra, with *Lord Shri Panduranga (Vitthal)* as its presiding deity, as the *Peetha (a place of worship, important holy place)* of *Mahayoga*.

Mamatva means the attachment to anything or anyone as belonging to oneself i.e. I, mine, my own etc.

Manasa is the faculty of mind. The *Manasa* is, roughly speaking, the mind, as we know. However, it is the acting force behind the gross mind located in the subtle body that is called *Manasa* in *Yogic* parlance. It is one of the main constituent elements of *Jeeva*, along with 24 others as per *Gita*.

Mandalas (Chandra, Soorya and Agni): The *yogic* body comprising of the six *Chakras* from *Mooladhara* to the *Ajna-chakra* is the *Pinda*. The three subdivisions of it according to their intrinsic nature are: The *Chandra Mandala*-comprising of *Mooladhara* and *Svadhishthana Chakras*; the *Soorya Mandala* of *Manipura* and *Anahata Chakras*; and the *Agni Mandala* of *Vishuddhi* and *Ajna Chakras*.

Mandukya Karika is the commentary by *Shri Gaudapadacharya*, *Parama-guru of Shrimat Shankaracharya*, on the *Mandukya Upanishad*.

Mantra-chaitanya means the *mantra-japa* practiced by the *Sadhaka* has attained fruition. Literally, the mantra has become *Chetan*, full of the quality of *Chaitanya*; as opposed to *Jada* or *Achetan* mantra stage, which is just the rote learning stage of the mantra. A *Jada* mantra is of no consequence. The *Chetan mantra* carries the real magic power of the mantra.

Marana karma is one of the six karmas of black magic. It involves use of black magic to kill a person without use of external means and directly apparent involvement of the black magician.

Marana mantra is a mantra which is used to kill a person by *Aghoris* or other black magicians.

Marga means path.

Markandeya Rishi: He is a *rishi* who is depicted as *Chiranjeeva* i.e. immortal in the *Puranas*. There is one *Purana* by his name, called the *Markandeya Purana*. He is regarded as a great devotee of goddess *Parvati*, the *Jagadamba*. The story given here is from the *Shrimad-Bhagavata Maha-purana*.

Mastaka-sandhi: It is located at a distance of four finger-widths above the *Taraka-sthana*, midway between the *Brahma-randhra* and the *Taraka-sthana*.

Mata means doctrine.

Maya is the *Vedantic* concept of an entity that deludes the *Jeevatman* and makes him lose his identity with the *Supreme* i.e. *The Brahma* so that he sees the world of phenomenon as real.

Meena, Marga, literally means a fish. Just as a fish is at home in water and swishes through it with sudden twists and turns on to its goal, the *Sadhaka* is at home in *Yogic* practice, knowing all the turns and twists he will have to take to reach the goal. He acts according to the dictates of the *Path* appropriately.

Moha literally means longing, lust, temptation, attraction to something, illusion. Here it means temptation.

Moksha, Mukti, Nirvana: Supreme Salvation, liberation, especially from the bonds of *Prakriti* and being born as a *Jeevatman*; the state of being free of the bondages of the *Existence*.

Mooladhara chakra: The first of the *Shat-chakras* is called *Mooladhara chakra*. It is located in the *Yogic body* at a position corresponding to the coccyx or end of the tailbone.

Mridanga is a beautifully orchestrating percussory musical instrument. It beats like a drum but has the percussory goatskin membrane at the two circular ends of a wooden drum, shaped like a flattened ovoid. It has a string with which it can be foisted upon the musician's neck when beating it in a standing position. It is widely used in south India as an accompaniment of Carnatic music. It has also been very popular with the *Bhakti Sampradayas* of *Shri Krishna*. *Bengali Saint Shri Chaitanya Mahaprabhu* was extremely fond of it and used to dance ecstatically to its tune and the *Haridhun*.

Ms. Durga Bhagavata was a renowned writer in Marathi. She was the President of *Marathi Sahitya Sammelana* (Marathi Literary Conference) in the times of Emergency wrongly imposed by *Ms. Indira Gandhi* in 1975-77. During that regime of *Ms. Gandhi*, Indian people were most afraid, so much so that nobody spoke against it even in a circle of confidantes. In such times, the astute lady writer *Ms. Durga Bhagavata* was so bold that she publicly denounced the rule of *Ms. Gandhi* and 'Emergency', stressing democratic values before the audience which had some foremost political leaders affiliated to *Ms. Gandhi*, on the dais. It is history that the *Emergency* was repelled under public pressure and revolt. *Ms. Gandhi* and her *Indian National Congress Party* suffered a terrible defeat at the hustings held thereafter.

Mudra: The position adopted by the body-mind-senses complex after being seated in a particular given *Asana* is called *Mudra* in the *Yoga-shastra*. This is not to be confused with the *Hasta-mudras* referred to in the previous chapters. These are

yoga-mudras, apart from the *mantra-mudras* or *Ayurvedic Mudras* referred to earlier.

Mukta means *one who is free*.

Mukti: Release from the bondages of *karma* and *Prakriti*. It means different distinct states according to different schools of philosophy.

Murdhni-sthana is located at the crown of the head. It is a point where the fontanel of a baby closes after about eight months of birth.

Nadanusandhana: The meditation upon the *Anahata-nada*, the state of being attuned to the *Nada*.

Naimittika karmas are the *Vedic* religious rites which are required to be performed on certain occasions.

Naishkarmya-siddha: One who has attained to the state of not being bound to the *karmas*, even while indulging in them, is called the *Naishkarmya-siddha*.

Nam in *Gita*: *Gita*, too, has devoted a few *Shlokas* in its 17th chapter which elaborate upon the *Nam* of the *Brahman* and extols its incantation: [17-23 to 27 from 'Om tatsaditi nirdesho Brahmanastrividha smritah; brahmanasten vedashcha yajnishcha vihitah pura.' (17-23) to 'Yajne tapasi dane cha sthithi saditi chochyate; karma chaiva tadarthiyam sadityevabhidhiyate.' (17-27)] In its 8th chapter, in some all-important *Shlokas* *Gita* emphasizes that a *Yogi*, while discarding his body at the time of his demise should call forth the steadfastness of years of his *Yogic* practice and control all the senses, bring the mind into the heart centre i.e. in the region from the *Ajna-chakra* onward and hold it steadily therein. Then he should hold steadily the *Pranas* in the *Bhroomadhy*. Then using his skills of yoga, matured through its devoted practice, he should raise the *Pranas* to the crown centre (*Brahma-randhra*). In that holistic state of body, mind and the soul, he should concentrate upon the *Ishwara Himself* while uttering the 'Word' i.e. the sacred syllable 'OM' (which is the *Brahman* itself, in the pronounceable letter form). In that state, one who leaves the body will certainly attain the *Moksha*. [(8-5 to 3 from 'Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah.' (8-5) to 'Omityekaksharam brahma vyaharanmamanusmaran, Yah prayati tyajandeham sa yati paramam gatim.' (5-3))]

Nam literally means name. In this context, it means a name of a god, a mantra or some other powerful holy words or syllables having a spiritual value. The guru tells the *Nam* to the disciple and asks it to be repeated, either verbally or mentally, in a prescribed manner e.g. some will ask their disciples to incant it mentally, once every cycle of breath flowing in and out. They may prescribe some procedural aspects like bathing and cleaning self, sitting in a certain posture, at certain times of the day and/or night and which syllables of the *Nam* are to be repeated while breathing in and which ones while breathing out; the *Mudras* (certain arrangement of the fingers of hands, thus making a certain gesture, for facilitation of concentration and *Antar-pranayama*) and the bodily postures (*Asanas*) to be adopted.

Nama literally means *names*. Every manifest object has *Nama* i.e. its distinctness from other objects and a verbal or mental concept or image to identify it distinctly from other objects.

E-Book Ishwara And Worship [Upasana] Central Theme of Gita

Nama, given by a spiritual leader, a sadhu, a *Sannyasin* and/or a guru is supposed to have the potency to uplift spiritually those incanting it and lead to attaining *Moksha* early. There have been saints' lineages which specialize in giving the *Nam* to their disciples e.g. the *Nimbargi Sampradaya*, the *Vedic Deeksha* of the *Gayatri mantra*, given by the father to a son, *mantra Deekshas* of various other *Sampradayas* etc. A very famous man of letters viz. Prof. Dr. R.D. Ranade who has written volumes on Indian philosophy and *Gita*, belonged to the *Nimbargi-Inchegiri Sampradaya* who had received the *Nam* from his guru and used to transmit it to those he found desirous and fit to receive it.

Namana: The *Prakrita* (vernacular languages) as well as *Sanskrit*, word for act of prostration. It means to bow down, to salute as a mark of respect or reverence.

Nandi is the mythical sacred bullock, devoted to Shiv. His idol in sitting form is always placed at the entrance in front of the *Shivalinga*. A devotee has to first have the *Darshana* of *Nandi* before going for the *Darshana* of *Shiva*.

Nar and *Narayan rishis* were Avatars of Shri Vishnu. They are supposed to be *Chiranjeeva* i.e. surviving in bodily form forever. They are supposed to have made *Badrinatha*, a holy place in the Himalayas, as their permanent abode. They reincarnated as *Arjuna* and *Krishna* in the *Mahabharata* era.

Nastika: Non-believer, opposite of *Astika*.

Natha Siddhas: *Siddhas* who belong to the tradition of Yogis emanating from their first preceptor, *Adinatha* through *Matsyendranatha* and *Gorakshanatha*.

Nava-ratnas: Literally, the word means the nine gems, diamonds, ruby, agate, pearls, emerald and the likes.

Navaratri literally means nine nights. Certain religious significance is attached to the nine nights and intervening days at the beginnings of certain *Hindu* calendar months. These *Navratris* are reserved for the special worship of a particular god or goddess. Devotees keep fasts, chant mantras, and invoke the deity through *Homa-Havana*, *Yajna* etc. during this auspicious period.

Nevase is a small town in Ahmednagar district of Maharashtra state, India, on the banks of the sacred river *Godavari*. Saint *Dnyaneshwar* dictated *Dnyaneshwari* composition to *Sachchidananda Baba* there.

Nirakara means not having any form, formless.

Niranjana-pada is the high state of *Shiva* in His 'stainless' form, without any engulfment in its *Maya*. Next to it is the *Parama-shiva* state, the *Parama-pada*, when the Yogi saint attains to the *Agama-loka*.

Nirdharmaka: Without any properties

Nirguna: The *Brahman* without form and attributes (called the *Gunas* in *Sanskrit*) is called *Nirguna*.

Nirishwara Schools: They do not recognize the *Ishwara* in their doctrines.

Nirmala Maya: As the name implies, *Nirmala* meaning pure, The *Nirmala Maya* is *Maya* without the attributes of causes and effects, beyond the Three *Gunas*.

Nirvana: That state which gives the supreme *Sukha* and *Shanti*.

Nirvichara-vaisharadya is the state of highly accomplished *Samadhi* in which the *Yogi* becomes totally free of any thought, including awareness of his self.

Nishkama karma means the *karma* undertaken without any expectation of its results.

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Nishkama Karma is *Karma* undertaken without any expectation of the fruits of one's action.

Nitya Karmas are the religious *Vedic* rites which need to be performed daily or periodically.

Nitya means what is permanent, *forever*.

Nitya Mukta is one who is forever free from all bondages of '*The Existence*'.

Nitya-anitya-viveka refers to exercising the intellect to impress upon it the transient character of the world and to recognize the permanency of the Ultimate principle.

Nityananda, Saint: He was a saint who stayed most of his time at *Ganeshapuri*. He was a totally selfless soul and initiated many on the yoga and *Bhakti* path. *Muktananda*, one of his disciples, became very famous and had hundreds of followers from India and abroad.

Ojasa means the essential quality of *Veerya*. *Veerya* when conserved leads to its transformation into a concentrated essence that is different from the physical *Veerya*. It is called the *Ojasa*. In the form of *Ojasa*, the sexual energy gives radiance to the face and body of the Yogi. It is the power behind the great energy needed for attaining to the *Brahman*.

OM and Pranava are the *Vedic* terms for '*The Divine Word*'.

Osho was the nickname of *Acharya Rajneesh*.

Padarthas, Sankhyas: Literally objects, things. The *Sankhyas* classify the constituents of the universe into 64 categories which are called by them the *Padarthas*.

Padarthas: The constituents of the universe are called in *Jainism* the *Padarthas*.

Paksha, School: A doctrine.

Pancha-bhedas means five categories of differences, in the various entities related to *Creation*.

Panchikarana: The process of mixing of the five *Maha-bhootas* in various proportions and orders results in the formation of various objects of the world. This process is called *Panchikarana*.

Pantharaja: Saint *Dnyaneshwar* calls the *Guru-given Kundalini-yoga* as the *Pantharaja* in the 6th chapter and *Krama-yoga* in the 18th chapter of his work- the *Dnyaneshwari*.

Para-bhakti is the supreme state of *Bhakti*. The devotee then loses the identity of himself, totally immersed in the subject of his devotion.

Para-bhakti: The highest state of *Bhakti* reckoned in various texts is called as *Para-bhakti etc*. It is that state in which the devotee loses all relevance of time and space. He becomes one with the object of his worship, dissolving his identity in that of the object. The state of that *Bhakti* is detailed in great details in the said texts.

Para-brahman, Brahman: The term, *Para-brahman*, denotes the *Supreme Brahman*. The terms, *Brahman* and *Para-Brahman*, are used flexibly for connoting the Supreme Reality, unless the context demands the use of the exact relative term.

Parah Pramana is Pramana based upon the *Pratyaksha Pramana* given in evidence by others.

Parama means ultimate.

Parama Pada means: The Ultimate State of Being, State of the Soul - the *Atman*.

Parama-dhama means the ultimate abode of the soul.

Paramanoo-pradhana Siddhanta: The doctrine having the *Paramanoos* as its central theme.

Parama-pada literally means the 'Ultimate Status'. *Parama-pada* means the ultimate position or status on the spiritual *Path*. It is also designated as the *Ultimate*, the *Home*, the *Paramatman*, the *abode of god*, the *abode of the Yogis* (by Saint *Dnyaneshwar* in his *Abhangas*) etc. *God Realization*, *Mukti* etc. are the same states.

Paramartha means the highest knowledge, spiritual attainment.

Parama-sukha means ultimate bliss.

Para-vak: The *Yoga-shastra* distinguishes between the four kinds of *Vak*, *Vacha* or 'tongues' which are instrumental in forming and uttering a word. The vocally pronounced word is due to the *Vaikhari Vacha*. Other subtler levels of *Vak* are *Madhyama*, *Pashyanti* and *Para* in that order, *Para-vak* being the subtlest, unpronounced *Vacha*. There are many connotations about these levels of *Vak* or *Vacha*. A singular one is that the universe was in the form of the *Para-vak* in its beginning and went through other transformational phases viz. *Pashyanti* and *Madhyama* before manifestation in its *Vyakta* or *Vaikhari* form. These four *Vachas* are alternately designated by the three and half syllables of 'OM' viz. 'A', 'U', 'M' and the *Ardha-matra*, each being a representative of the four levels of existence of a *Jeeva*. One may study the *Mandukya Upanishad* with *Shri Gaudapada's Karika* on it to better understand the significance of these *Yogic* concepts.

Parigraha literally has many meanings. In the context of *Gita*, it means attachment to and possession of objects and persons, wife, children, home, fields, servants, cows etc.

Patanjali has broadly classified the *Samadhi* into different stages depending upon the object of meditation.

Patanjali: He was a great sage of ancient India. He wrote treatises on various topics, including *Sanskrit Grammar*. His treatise on the *yoga-shastra* is popularly known as the *Patanjala yoga-sutras*.

Pavana literally means wind. However, in the *Yogic* context, it means the *Pranas*. The five main *Pranas* are called the *Pancha-Pranas* viz. *Prana*, *Apana*, *Vyana*, *Samana* and *Udana* and the five secondary viz. *Naga*, *Koorma*, *Krikala*, *Devadatta* and *Dhananjaya* are called the *Up-pranas*.

Peer means a *Mohammedan* saint or god man.

Pilavah Pilavah Jnana-jijnasa: *Pilavah* means *Paramanoo*. *Jijnasa* means the spirit of enquiry.

Pipilika, Marga: It literally means an ant. *Pipilika Marga* is the slow but sure travel on the *Path* that ultimately leads to attaining the goal, howsoever, late.

Pippala, Golden, tree, is a relic in the precincts of the *Samadhi* of Saint *Dnyaneshwar*. It is said that Saint *Dnyaneshwar's* father, *Vitthalpant*, deserted his wife, *Rukminibai*, wanting to enter the *Sannyasashrama*, *Rukminibai*, the Saint's mother, performed penances at the said *Golden Pippala tree* with a prayer that her

husband return to her. The said tree is still venerated by the devotees of Saint Dnyaneshwar.

Pluralistic Realism has at its core the ability of viewing the object or the *Reality* realistically. It accepts there can be more than one equally cogent and rational aspect of what is seen as the *Reality*.

Poojanam, Poojana: It means the ceremonial felicitation and worship of a deity, a guru, a god man or a saint or a holy relic etc.

Poorna means *whole, entire*. *Poorna-Brahman* means *the Brahman* remains undiminished by division or separation of the *Jagat* and the *Jeevatman* from the *Brahman*, or by its transformation.

Poornatva is the state of being *Poorna*, the state of an attained *Kevali Siddha*.

Pradakshinas: The *Hindu* temples have a circumscribed path (a *circum-ambulation*) around its *sanctum sanctorum* (*Garbha-griha, Garbhagara*) for the devotees to walk around it in reverence to the ruling deity within. The taking of one full round, starting from the front facing the deity, back again to the same spot, is reckoned as one *Pradakshina* offered to the deity. These are offered to *Hindu* deities routinely, during their *Darshana* and also on special occasions, or as a matter of fulfilling of religious vows e.g. before his birth, Saint Dnyaneshwar's father *Vithalpant* had deserted his mother *Rukminibai* and taken the vows of *Sannyasa--deeksha*. *Rukminibai*, used to offer daily 1000 *Pradakshinas* to the *Pippala* tree, known as the *Suvarna-Pimpal* (The *Golden Pippala*) near the *Siddheshwara temple* at *Alandi*, praying for her husband's returning home.

Pradhana: Central

Prajna means the faculty of immense knowledge. When active, it confers upon one the complete knowledge of any subject. In formal learning process, exposure to the subject matter is always necessary. Ordinary *Prajna* i.e. intellect sees the worldly matters, limited to the realm of *Prakriti*.

Prajna-jagriti is the state of arousal of the *Prajna*, on the perfection of *Samyama*. *Prakriti* is one of the ultimate principles and it provides the working force behind the Universe.

Prana Shakti literally means the force, power or might of *Pranas* i.e. *Prana-bala*. *Pranas* is a distinct psychic subtle force. In the *Yogic body*, it flows through the *Nadis* and activates the various *chakras* and brings life into action. It is not the air one breathes. *Pranas* are sub-categorized into five forms, depending upon the function each performs viz. *Prana, Apana, Samana, Udana* and *Vyana*.

Prana-e. is a specific term applied to the various *Yogic* practices of subtle forms of *Pranayama*, as distinct from the ordinary practice of controlling the breath by its manipulation, allegorically mentioned as *Yajnas* in the *Gita*, 4th chapter.

Pranayama: It is the control of breath for steadying the mind and purifying the body for further practice of *yoga*. It is one of the eight practices of *Ashtanga yoga* i.e. *Patanjala yoga*. In its gross practice (*Bahir-Pranayama*), one tries to attain breath control by various breathing exercises for the wellbeing of the gross body and mind. This is distinct from the *Real Pranayama* (*Antar-pranayama*) which is the objective of *Pranayama* practice, affecting the *Sookshma-Sharira* or the *Linga-deha*, in the *yoga* to attain *Samadhi*.

E-Book Ishwara And Worship [Upasana] Central Theme of Gita

Prapancha-Bheda means difference in the working of these two entities, *Chetan* and *Achetan*.

Prarabdha, Karma, is the obligatory part of *Sanchita Karma*, which became due since taking the current birth.

Prasada is part of the offerings made by the devotees to a deity or a saint which is distributed amongst them and others present. Usually it consists of sweats, fruits etc. Occasionally, valuables and other objects too may be given to a devotee as *Prasada*. Literally *Prasada* means that which is given to the devotees by gods as a mark of their being pleased with their devotion.

Prasthanana means departure to the Ultimate principle, i.e. *Realization*.

Prasthanana-trayi: The Triad of *Vedic* holy texts is regarded as the crux of the *Vedanta*. The following three bodies of texts which describe the path and the practice for attaining this objective of Realization are known as the *Prasthanana-trayi*: The *Upanishads*, *The Gita* and *The Brahma-sutras* of sage *Vyasa*. *Vyasa* is also known as *Badarayana*. Commentaries and various *Vedantic* schools arise from different interpretation of these *Vedic* texts.

Pratibimba literally means *reflected image* as in a mirror.

Prati-prasava literally means the opposite action to birth, delivery of a baby. Here it means the soul's regression of the self into the *Brahman*, its origin. '*Te prati-prasava-heyah sookshma*' (2:10, *Patanjala yoga sutras*)

Pratyahara is the control of the senses and desires.

Pratyak-chetana means the embodied consciousness representative of the cosmic consciousness.

Pratyaksha means direct experience and knowledge. *Anumana* means inference.

Upamana means analogy. *Shabda* means the *Vedas*. The modern sciences use the *Pratyaksha*, *Anumana* and *Upamana* as to frame and test its hypothesis.

Pratyaksha Pramana: Evidence of the enquirer himself.

Pravrittipara and *Nivrittipara*: There are two paths a person can take to attain liberation – the *Pravrittipara* and the *Nivrittipara*. *Pravrittipara* path i.e. involvement entails performance of the duties of each *Ashrama* according to *Vedic* practices. The *Nivrittipara* path i.e. renunciation allows one to renounce the duties of the *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

Purusha is the ultimate principle, the One who experiences the workings of the *Prakriti*. The *Prakriti* and the *Purusha* form the ultimate dual principles in the doctrine of *Dwaita*.

Pushti: Grace, favour, blessings of *Ishwara* is called *Pushti* in *Vallabha's* school, which is also known as the *Pushti-marga* or *Pushti Sampradaya*. Obtaining *His* grace is the sole objective of *Shri Krishna's* worship in this School.

Raga means craving for something.

Rajneesh, Acharya: He was a spiritual guru to many of his followers, from India and abroad He had many *Ashrams* in countries all over the world, including USA in particular. One of his main *Ashrams* was at Pune. Before taking up the robes of a guru, he was a professor of philosophy in a college. He was well learned in philosophy and yoga. He has left behind a large gallery of his books and tapes of his recorded discourses on Indian spirituality, *Adhyatma* and allied topics. His

books and discourses are erudite and in simple language for followers and seekers to understand. His was special in his addresses to the masses. He had the ability of keeping the audience spellbound by his persona and talk.

Ramadasa, Saint: contemporary of *Chhatrapati Shivaji Maharaja*, regarded as his *Guru* by some historians, was a notable saint from Maharashtra. He was an ardent devotee of *Shri Rama* and *Hanuman*. *Dasabodha*, *Atmarama* and *Mano-bodha* are some of his most famous compositions, with many other small works in poetic form.

Ramakrishna Paramahansa and *Vivekananda* was a pair of most famous guru and disciple. Their time was around the latter half of the nineteenth century AD. Ramakrishna was an ardent devotee also of *Bhakti* school, venerating goddess *Dakshina Kali*. He used to say that there are many ways to realize the god. All religions lead to the same goal.

Ranade, Professor R. D. aka Gurudeva Ranade: He was a western educated person. His Specialty was Philosophy. He retired as Vice Chancellor of Banaras Hindu University. He has copiously written on Upanishads, *Gita* and Indian philosophy and god-realization, also adding a comparative view of western philosophy in his books.

Rasa, Jihva, Rasana: sense of taste, tongue

Rasa-bhakti is the *Parama-bhakti* which was the state of saint *Meerabai*, *Shri Chaitanya Mahaprabhu* and many other saints.

Realism means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the Nature in representation; the showing of life etc. as it is. Philosophies and Schools subscribing to such a view of the world are called Realistic i.e. based upon Realism. It means a doctrine which is based upon real direct observation of the state of things and logical inferences from them. It favours practicality and literal truth. It is opposite of *Surrealism*. Dreams, imaginations, mirages, abstract paintings and the like are examples of *Surrealistic* things.

Realization in the *Gita* aims at *Jeevan-mukti* i.e. attainment to the *Brahman* while living in this same human body through *yoga* practice.

Realization is attaining the God-head.

Richa is a canto or a couplet from the *Vedas*. It is sung in a particular prescribed manner. *Rig-veda*, the most ancient of religious texts in the world, is supposed to contain about 10000 *Richas*.

Ritambara Prajna: It is the highest evolved state. It penetrates into the secrets of the Cosmic Consciousness.

Roopa is the visual attribute of a manifest object. Literally it means *form of a thing*. Every manifest object has *Nama* (name, term identifying an object) and *Roopa*. It is an axiom of the *Vedanta* that the world exhibits the characteristics of *Nama* and *Roopa*.

Roopa, Chakshu: sense of sight, eyes

Sachchidananda, Baba: He was the person to whom *Dnyaneshwar* is supposed to have raised from the dead, by his *Yogic* powers, while his corpse was being carried to the crematoria ground for final rites. Later on, he was named *Sachchidananda*. He used to remain always by the side of *Dnyaneshwar*.

Sadhu means a mendicant.

Saguna: The *Brahman* with form and attributes is called *Saguna*.

Sahasra-dala-padma: Almost invariably, the Yogis' talk centers upon the *Sahasra-dala-padma/Sahasrara-chakra*. There is certain confusion amongst the *Yogis* on account of the famous book, '*Chit-Shakti-Vilas*' of *Swami Muktananda* on the matter. He has described a vision of a *Golden Lotus* falling upon his head. Many yoga students started talking of it since *Muktananda* was a famous *Kundalini yoga* exponent, a disciple of *Swami Nityananda* who was held in great reverence because of his immense *Yogic* powers. However, if seen from the old texts and Tantric belief system, the *Sahasrara Lotus/ Chakra* is pure white in colour. *Sir John Woodroffe* also describes it as pure white in colour in his book, '*The Serpent Power*', in the commentary on *Verse 40*, on pp 49 to 427, based upon '*Shat-chakra-nirupana*' and other *Tantric texts*. I am referring to the *Chakra* as *Golden* coloured, based upon my own visions of the same.

Sakara means having form.

Sakshi means witness, uninvolved in the act of the *Prakriti*, a characteristic of *Purusha*.

Samadhi, place: It means the last resting place of the earthly remains of a *Sadhu* or a *Yogi*. Usually a small structure of bricks and stones is built at that place in the memory of that person. His *Padukas* carved in stone adorn the place of *Samadhi*.

Samashti: The Unlimited, The Infinite, the *Brahmanda*, the cosmos

Samata pertains to *Chitta's* equality of attitude towards the opposites of *Sukha-Duhkha*, *Raga-Dvesha*, friends and foes, rich and poor, wealth and poverty etc.

Samprajnata is the *Samadhi* attained upon an object or concept or principle, howsoever subtle it may be.

Samprajnata Samadhi, Vitarka-anugata: When the object is gross like an idol etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*. When its object is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

Samskaras are the holographic type of recordings of experiences and working of mind in the *Chitta*, which are carried over in it from one birth to the next birth, in a cyclical manner. Whenever time comes to express their potency, the related *Samskaras* arise in the *Chitta*, overpowering all else. Then the said *Samskaras* exhibit their trends in real life. Until such an opportune time comes, the *Samskaras* lie dormant in the *Chitta*.

Samudaya means group, assembly, congregation, a gathering.

Samyama: The *Patanjala Yoga* process of *Dharana –Dhyana* and *Samadhi* collectively; what is popularly known as meditation. The initiate has to choose an object, say a deity to begin with, upon whom he centers his attention continuously. As the level of concentration intensifies, he starts immersing his mind solely in it. The stages of mind of increasing intensity of immersion are known as *Dharana*, *Dhyana* and *Samadhi*. Intense *Dharana* is *Dhyana*. Intense *Dhyana* is *Samadhi* state in which the mind is not aware of anything other than the chosen object of concentration. In simple terms, *Samyama* of the *Patanjala yoga-sutras* means the perfected altogether practice of *Dharana*, *Dhyana* and *Samadhi*.

Sananda Samadhi is the *Samadhi* state in which the *Yogi* becomes bereft of all thoughts, except the self. He is then aware of blissful aspect of the self which is known as *Ananda*.

Sanatana Brahman usage points to the primordial quality of *Brahman*.

Sanchita karma: *Dnyaneshwar* says that after the *Sanchita* karma abates and no new karma stops accumulating by the practice of *Kundalini* yoga i.e. *Pantharaja*, resulting in *karma-samya-dasha*, the guru comes to the *Yogi* of his own accord. (8-965,966Dny)

Sanchita Karma: It is the chain of events arising out of *Karma* which are instrumental for the cycle of births and rebirths. *Sanchita* is the sum-total of all the obligations of all the previous births which is due to be experienced by one, whether in current birth or later births.

Sanjeevana Samadhi means the ultimate renunciation of the body while still living. *Dnyanadeva* entered into *Sanjeevana Samadhi* when he was alive at around the age of 22 years at a place called *Alandi* near the city of Poona in Maharashtra state of India.

Sankhya is a school of *Dwaita* philosophy which stipulates 24 main elements with the ultimate being the *Prakriti* and the *Purusha*.

Santosh, *Samadhana*: Literally these terms mean satisfaction, contentedness. In *Yogic* parlance, these words are used to express the state of contentedness that accompanies the supreme achievement of *Realization* of the *Brahman*.

Sannyasa is the fourth of the *Ashramas* when one renounces the family and other social obligations totally in order to devote fully to the quest for *Moksha*.

Sarvadharmaka: Having every property

Sarveshwara: Lord of all

Sasmita Samadhi is the highest state of *Samprajnata Samadhi* in which the *Yogi* immerses into his self and remains hardly aware of his self.

Sat is what is real.

Satta, of *Pancha-upasakas*: The *Dwaitin* Schools are known by what they name as the final *Satta* or the Supreme Reality. e.g. *Vaishnava* Schools regard *Lord Vishnu* as the Supreme Reality. Likewise, the *Shaivas*, also called as the *Shaivaites*, regard lord *Shiva* as the Supreme reality. *Shiva*, *Vishnu*, *Shakti*, *Ganapati* etc. are the personal Gods of their devotees. They visualize 'The Supreme Reality' to be personified as *Shiva*, *Vishnu* and alike.

Sattva-guna, importance of: The practice of *Yogic* sciences and other forms of religious worship require that the person to be initiated into it ought to have predominance of the *Sattva-guna* and the least of the *Tamoguna*. Women, too, alike the *Shoodras* are supposed to have a predominance of the *Tamoguna*. Hence women and the *Shoodras* are treated as unfit for these practices. It is supposed that they will fail in attaining success in these elitist practices, even if they take them up.

Seshwara means that this School recognizes the existence of *Ishwara*.

Seventeenth Kala, *Amrita*: One who does not make oneself immortal by drinking *Amrita* at the *Seventeenth Kala* cannot come back to the earthly plane to guide people on the *Path*. He cannot contribute to repel their ignorance and thus cannot serve the *Paramatman* truly. Becoming one with the *Brahman* is but a lower

objective compared to coming back to take the persons desiring of *Moksha* on the *Path*. Service to humanity by giving proper guidance is supposed to be a higher aim than self-attainment alone. The saints crave for it and readily refuse the *Mukti* for its sake.

Seventeenth Kala: we find mention of this *Kala* in Saint *Dnyaneshwar's Abhangas* and in *Dnyaneshwari*. He says about the guru, referring to him as a mother of the *Yogi*, that this mother feeds the *Shishya* child with the milk flowing out of her breast of the *Seventeenth Kala*.

Shabala Brahman: synonymous with *Saguna Brahman*

Shabda-Brahman is the limit of the cosmos, beyond which the world of names and forms has no reach.

Shabda-Brahman: This term has many a connotation in Indian Mysticism. According to the *Yogis*, it means the limit of the thought process, encompassing the *Nada-Bindu-Kala-Jyoti* complex. These terms, too, need to be learnt.

Shambhavi means pertaining to *Shiv*; *Vidya* is art and science of something. *Shambhavi Vidya* is the *Vidya associated with Shiv*. It is the art and science of attaining *Moksha*.

Shaili-shringi is a kind of a necklace made up of a piece of deerskin, a whistle made preferably from horn of a deer and a few ceremonial trinkets threaded through a broad silken woven thread, about 5mm in diameter, usually red or black in colour. When worn, it should extend up to the navel of the wearer. Generally, it is a status symbol indicating a *Natha* initiate's his rank amongst the followers of *Natha* tradition. Many of the *Natha Akhadas* of the day are seen to be lax about observing the strict requirements for its grant to their followers. However, the strict disciplinarians of the *Natha* tradition do not accord it to anyone unless they are satisfied about the high *Adhyatmika* level of the person. The real criterion is that he should have been bestowed with the union of his *Shakti*: *aka*: *Kundalini*, with *Shiva*. The practical criterion for it is the perception of continuous *Anahata-nada* by the *Natha yoga* practitioner.

Shaiva, Agamas: The philosophy of the adherents of *Shaiva* traditions who regard the Ultimate principle they call as the *Shiva*.

Shaiva-agamas were current in South India. They were authoritative texts to the followers of the *Shaivaite* Schools, like the *Vedas* were to the *Vedics*.

Shakti, Kundalini: The *Kundalini* is endowed with the three powers of *Ichchha* (Will), *bala* (power to do something) and *Kriya* (action).

Shaktipata: The yoga in which the guru gives initiation for activation of the mystic energy which is dormant in all individuals, called here as *Shakti*, also known as *Kundalini*,

Shalunka: A *Shiva-Linga* has three main parts: The *Linga*, an elevated cylindrical object almost akin to an erect *phallus* proper, at its centre; an ovoid shaped space surrounding the *Linga* and the raised edges at the boundary of that space. The rest of the parts other than the *Linga* proper are called the *Shalunka*.

Sham, Dam and *Titiksha* refer to the restrictions to be placed by a *Yogi* upon the workings of the senses.

Shankar Vedanta is the term used for the *Kevala-adwaita* school of *Shankaracharya*.

Shankar, Maharaja: He was a *Natha Siddha Yogi* from Bombay-Poona region. His *Samadhi* place is at Poona. His body was in a totally deformed state. Because of his bodily deformity, some likened him to sage *Ashtavakra*.

Shastra means science.

Shat-chakra-nirupana, Serpent Power: It is the text commented upon by Sir John Woodroffe. As the title suggests, is description of the main six *Yogic Chakras*.

Shesha literally means '*the remainder*'; also the divine or the celestial serpent, adorning as the bed of *Lord Vishnu* and as the garland in the neck of *Lord Shiva*. He is the *Thousand-headed Divine Serpent* associated in mythology with *Lord Vishnu*. The *Lord* makes the serpent's coiled body as his bed to recline upon it. The *Puranas* say that *Shesha* also supports the earth. In Iconology, *Shesha* represents the *Lord's* huge residual power after the *Creation* of the world, said to be thousands of times greater than that used to *Create* and sustain the world. He is also the representation of the *Vishva-Kundalini* or the *Adimaya* in *Yogic* parlance.

Shiva, form of: In his depicted form, *He* is seen as a fair complexioned *Yogi*, seating in the Lotus posture (*Asana*). He is naked and sits upon a tiger-skin with the skull-head of the tiger on the frontal side of the skin. He is shown as a *Yogi* in deep *Samadhi* state. The *Third Eye* is shown at his *Bhroo-madhya*, though in a closed state. *Shiv* opens it only when *He* wants to destroy the world. *His* head is adorned with a half *Crescent of Moon*. The legendary *Ganga* flows from the *Heavens* to the *Earth*. It is shown as flowing through *His Jatas* in a stream at the top of the *Jatas* on her way to the *Earth* from the *Heavens*.

Shiva-sutras form the authoritative text for this School. It was given to the preceptor of this School by *Shiva Himself*, inscribed upon a slate. The story is analogous to that of Moses receiving the *Ten Commandments* from God, inscribed upon a slate.

Shiv-Shakti-Samarasya means the state of the union of '*Shiv*' – The '*Primordial Principle*' and '*Shakti*' The *Primordial Power*'; both together form the unique *Adwaita* of some of the *Shaivaite* schools which are also known as '*Shiva-Shaktyadwaita*' *Siddhanta*. Saint *Dnyaneshwar's* '*Chidvilasavada*' follows this traditional school, like the '*Kashmiri Shaiva*' School.

Shoonya literally means zero, null, void. *Shoonyas* are locations in the *Yogic* body. The *Purusha* and the *Prakriti* are at par at the *Shoonyas*. While the *Jeevatman* is evolving, either the *Purusha* or the *Prakriti* predominates at any phase. Initially, the *Purusha* is predominant. As the *Jeevatman* is nearer to being incarnated in the physical body, the *Prakriti* starts to predominate more and more. When he is born, it is mostly the play of the *Prakriti*, the *Purusha* remaining just an observer of the play. *Dnyanadeva* has pointed out to these phases in his works. According to him, the important *Shoonyas* are five in number. Some of the *Shoonyas* he specifically refers to are termed as the *Shoonya*, the *Maha-shoonya*, and the *Nih-shoonya*.

Shoonyatmaka, Abhavatmaka: these terms have special meanings in Indian philosophy. It is a matter of debate amongst them whether the Ultimate state is full of *Chaitanya* or without it. Some theorists regard the Buddhist state of *Nirvana* as being without *Chaitanya*.

Shoonyavadin, Ucchedavadin: Nihilist

Shoonyavastha means the state of nothingness.

Shravana is the fifth month of Indian calendar.

Shravana, Karna: sense of hearing, ear

Shrimad-bhagavata is one of the principal *Puranas*. It deals mainly with the life, teachings and the *Lila* of the divine incarnations of the *Lord Shri Vishnu*. This *Purana* lays special emphasis upon His incarnation as *Lord Shri Krishna*. The *Vaishnava* sects hold *Shri-mad-bhagavata Purana* in great esteem. They call it the *Maha-purana*. It is their belief that it is the *Lord Shri Krishna Himself*, in the form of this scripture. Sage *Vyasa* is credited with having composed all these *Puranas*. *Shrutis* mean the text of the *Vedas* proper, in particular. This word is used to refer to the *Vedic* texts in general such as the *Vedas*, the *Brahmanas*, the *Aranyakas* and the *Upanishads*. *Shrutis* do not include the later day *Puranas*, the *Gita*, the *Brahma-sutra* and, the *Smritis* et al.

Shuddha Brahman is the *Brahman* without the workings of the *Maya*. *Maya* veils the real nature of the *Brahma* which is *Shuddha* i.e. *pure, pristine*.

Shuddha-adwaita-vada is one of the Schools of *Adwaita* Philosophy. Its proponent was the famous *Vallabhacharya*.

Siddha-bet is actually an island-like small place midstream of river *Indrayani* at *Alandi*. It is said that Saint *Dnyaneshwar* was born at that place secluded from the main village. His parents used to live thereat in a hut because they were ostracized by the villagers. Saint *Dnyaneshwar* and his siblings spent their childhood in that place. They used to beg around the village for food for survival.

Siddhanta means doctrine.

Siddha-prajna means a *Siddha's* *Ritambhara Prajna*.

Siddheshwara, temple: It is the famous temple of *Shiva* at *Alandi*. It is in the precincts abutting upon the *Samadhi* place of Saint *Dnyaneshwar*.

Siddheshwara: The temple of *Shiv* adjoining saint *Dnyaneshwar's* *Samadhi* place at *Alandi*. The way into the *Samadhi* of *Dnyaneshwar* is supposed to be below the *Nandi* of this temple.

Simsumara Chakra: A mythical *Chakra*, an *Ayudha* (a celestial weapon), usually linked to the *Sun God*.

Smriti: Memory.

Smritis are also a special class of *Vedic* religious texts, as distinct from the *Upanishads*, the *Vedas* and the commentaries upon the *Vedas* known as the *Brahmanas* and the *Aranyakas*.

Soham literally means '*I am that*'. It means that the *Sadhaka* has realized the unity between *Brahman* and himself. The mental incantation of *Soham* mantra, given by a saint, guru or God, coupled with *Dharana* and *Dhyana* of that thought, finally leads to the state of *Samadhi* in which the *Sadhaka* becomes one with *Brahman*. That is the stage of a *Siddha*. *Yoga-shastra* technically terms that state as *Hamsah*. Some call it the '*Reversal of Soham into Hamsah*.' It is the state in which the *Yogi* does not have to mentally incant the mantra or keep up with the *Dharana* and *Dhyana* of the thought of *Soham*. It comes out automatically from within in the state of *Samadhi* one reaches on *Soham-dhyana*.

Soham-jyoti, Janabai: In connection with the *Soham-jyoti* that *Janabai* speaks of, the *Pravritti* and the *Nivritti* have different meanings than usual, though there is

still a connection to the usual meaning. *Pravritti* here means the *Pravritti Kala* or the *Samana* state. *Nivritti* means the *Nivritti Kala* or the *Unmani* state. The four *Vachas* she is talking about are the *Vaikhari*, *Madhyama*, *Pashyanti* and *Para*. The first two embody the gross and the *Sookshma* form of the *Jeeva* or the *Universe* in manifestation.

Spanda literally means a wave, a vibration, a pulse. *Roopa* means ‘having the form of.’ *Shakti* literally means power, force, might. Here *Shakti* is the intrinsic counter-part of the *Ultimate Principle* called the *Shiva*, the activating force behind the world of phenomenon.

Sparsha, *Tvacha*: sense of touch, skin

Sthana means place, abode.

Sthita-prajna is one who is steady in his state of *Nirvana*.

Stotra means a ‘hymn’, a prayer to the gods, eulogizing them and seeking their benevolence.

Sukha broadly means pleasure, satisfaction, freedom from wants and adversities, contentedness. Here the term implies the ultimate pleasure which one experiences by immersing into *Samadhi*.

Sukhitiya means the state of joy, pleasure, *Sukha*, resulting from the *Realization* of the Truth.

Surati and *Nirati* are special *Yogic* terms employed by the North Indian saints of the *Vihangama marg*. Kabir asks the *Yogi* to go beyond *Surati* and *Nirati* in ‘*Surati Nirati mai kya janu...*’

Sushumna is the most important *Nadi* which is central to the practice of the *yoga-shastra*. The *Kundalini*, upon her ascent, passes through it to the *Sahasrara chakra*. The six important *chakras* (*Shat-chakras*) are located upon it.

Svakarma means the *Karma* prescribed by the *Vedic* traditions to be performed by one according to one’s *Varna* and *Ashram*.

Swami Swaroopananda, *Pawas*: He was a Natha Siddha *Yogi* in the traditional line of Saint *Shri Dnyaneshwar*. He stayed most of his later part of life at *Pawas* village in *Ratnagiri* district in the *Konkan*. He had many ardent disciples and they built a *Samadhi* for him after his death at *Pawas*. He transliterated *Dnyaneshwari* and *Amritanubhava* of *Dnyaneshwar* in modern *Marathi* in poetic form. Many of his books and his biography in *Marathi* are like guides to yoga students.

Swaroopa literally means one’s own form; what one really is.

Swaroopa literally means the form of self. It means the pristine form of the *Atman* in *Adhyatma*.

Swa-samvedya means the *Atman* can experience itself.

Swatantra: Independent

Syada-vada is a doctrine of the *Jain* philosophy. It postulates that every doctrine is true so far as the point of view adopted by it is concerned. However, the *Reality* i.e. the real state of all the *Universe* and its constituents is still not exactly what is postulated by all these doctrines, although it exhibits all these various aspects. Only the attained being can see and understand the *Reality*.

Tanmatra refers to the intrinsic intangible attribute of a *Tattwa* i.e. an element. It has the potential to manifest the *Tattwa*. It may be likened to the seed which can transform into a tree of a specific type.

Tan-matras, senses: The references to the sensory organs of the physical body do not actually mean the physical senses. These are indicative of the *Tan-matras* of the *Panchendriyas* in the subtle body corresponding to these various sensory organs of the gross physical body.

Tap, Tapasah: Performance of penance undertaken for religious purpose.

Taraka-sthana, also called the *Taraka Brahman*, is located above the *Bhroo-madhy*, at a distance of approximately four fingers from it, going along the forehead.

Tattwa: Principle

Third Eye: The Sanskrit terms for it are *Divya Chakshu*, *Tritiya netra*, *Shiv-netra*, *Antar-drishiti*. Some Yogis reckon that there are three 'Third Eyes' or 'Divya-chakshus'. In the *Bindu* above the *Ajna-chakra*, the *Trikuti* and the *Bhramara-gumpha* are those three. Since they all have mutual connections at the *Bindu* in *Ajna-chakra*, many Yogis cannot distinguish their separate existence. The full-fledged experience of the 'Third Eye' is to be had only at the *Bhramara-gumpha*. Since it is a place of the *Anahata-nada*, the experience of *Anahata-nada* in itself signifies the opening of the 'Third Eye' thereat. There is no supreme vision than that of the 'Third Eye' located in the *Bhramara-gumpha*. It is in itself the 'Eye of the Brahman', the supreme vision of all visions.

Tipari: A wooden stick about 2 inches in length. The playing of *Tipari* is a dance in which all the players form a circle, everyone with two *Tiparis* in hands and drum together the two hand-held *Tipari* sticks.

Triambakeshwar is one of the most holy places near Nasik, Maharashtra, in India. The four most holy places where the 3/2 yearly religious fetes are held are *Nasik* and *Triambakeshwar*, *Allahabad*, *Haridvara* and *Ujjain*. It is called the *Simhastha Kumbhamela*.

Trikuti: When the *Kundalini* rises to the *Trikuti*, every kind of Divine knowledge and wisdom manifests in the Yogi. It is known as the 'Word' generally, signified by the Divine revelations in the scriptures like: The *Vedas* for the Hindus, the Bible for the Christians, the Koran for the Mohammedans, the Kabbala for the Jews, etc. These are alternatively known as the Divine Books.

Tripiti is made of three related items like in the knowledge, knower and the object or thing to know (*Jnata*, *Jnana* and *Jneya*). This is the *Tripiti* of knowledge (*Jnana*). Similarly, there are other *Tripitis* e.g. the *Karma Tripiti* -*Karta*, *karma* and *Karya* (person who acts, the act and result of act) etc.

Trishanku: There is a Vedic mythological story of how sage Vishvamitra, proud of his powers, tried to send king *Trishanku* directly to the heavens (*Svarga*), in his earthly body form. The rules of entry to heavens, in Hindu lore, do not allow anyone to enter it in earthly body form. As a result, a tussle ensued; Vishvamitra using his powers to push the king toward heavens and *Indra*, the king of gods, pushing him down. Ultimately, *Vishvamitra* had to abandon his efforts to send the king to the heavens in his bodily form. As a result, the king remains suspended between the heavens and the earth. The star *Trishanku*, seen in the southern skies, is named after the king.

Tritiya-netra, *Shiva-netra* or the *Shiva's eye* is called the *Third Eye* in Yogic literature in English language.

Tukarama, Maharaja, was a saint from Maharashtra state, India belonging to the seventeenth century. Like many Maharashtrian saints, he, too, was an ardent devotee of *Lord Shri Vitthal* of *Pandharpur*. He composed *Abhangas*, called the *Abhanga-gatha* of *Sant Tukarama*. It is verily an encyclopedia of celestial knowledge and wisdom, reflecting his highest attainments. He is venerated by the *Varakaris* and placed on high pedestal like that of saints like *Nivrattinatha*, *Dnyaneshwar*, *Sopanadeva*, *Muktabai*, *Ekanatha* and *Namadeva*. Every year, the *Varakaris* gather in vast numbers to bring his *Padukas* from *Dehu*, the place of his *Samadhi*, to *Pandharpur* during the period of *Ashadhi* and *Kartiki Ekadashis*, going on foot.

Tukarama, Saint: was a saint from medieval Maharashtra who was an ardent devotee of *Lord Vitthal* of *Pandharpur*. He was a realized soul and a great philosopher-writer of *Bhakti* and *Jnana*. His *Abhangas*, called *Gatha* are popular amongst the *Varakaris*.

Tulasidasa was a North Indian saint and a great devotee of *Lord Shri Ram*. His composition, '*Shri Ram Charita Manasa*' in *Hindi* language has a great appeal to the *Hindi* speaking belt of North India.

Turiya is the state beyond the three states of *Jagriti*, *Svapna* and *Sushupti*. It is a *Samadhi* state, the highest state a *Yogi* attains. There are, however, stages of the *Turiya* itself, from initial to the deepest. The state of *Turiyatita* is still beyond that. Theoretically the three states of *Jagriti*, *Svapna* and *Sushupti* correspond to the three *Padas* of the *Atman*, designated by the three syllables, 'A' 'U' and 'M' respectively by the *Mandukya Upanishad*. *Turiya* corresponds to the fourth or the *Samadhi* state of the *Atman*. It is represented as the *Ardha-matra* or *Amatra* of 'OM', the *Shabda-Brahma*.

Turiyatita is the state beyond all states, even of *Samadhi*. It is the pure, nascent, primordial *Atman* or the *Brahman* in itself, beyond the states of *Sat-Chit-Ananda*. One who dwells in that state is invariably a *Jeevan-mukta*. It is what is known as the *Sanjeevana Samadhi* in the parlance of the *Natha* tradition. It is the state of Saint *Shri Dnyaneshwar* and his preceptors like *Matsyendranatha*, *Gorakshanatha*, *Gahininatha* and *Nivrattinatha* and other sibling viz. *Sopanadeva* and *Muktabai*. Really speaking, *Muktabai's* state is no state at all. It is the absolute, the *Atman* or the *Brahman* Itself that *Muktabai* was, as ultimately witnessed by the incident of her departure from the earth.

Uchchheda means destruction, extirpation; in this context of *Buddhism*, it means non-existence, non-subsistence of the Ultimate Reality. *Uchchheda-vada* means a doctrine which reckons the Ultimate Reality as being a nullity, a non-entity, nothing.

Udaka-shanti is a *Vedic* chanting of mantras upon sanctified water and its spraying all over the house, to propitiate gods and ward off evil effects of the place, due to death of someone in that house etc.

Unknown, The: The mysterious, the one beyond normal perception. By this term, I am referring to the hand of my destiny, which was guiding me through all of my mystique experiences.

E-Book Ishwara And Worship [Upasana] Central Theme of Gita

Upadhi is the force that brings into the action the *causative Principle* by manifesting the world. It is also known as the *Parinama-shakti*. *Parinama* literally means change, transformation.

Upanishads are a special class of *Vedic* religious texts which narrate the wisdom of the sages, imparting wisdom and insight into the nature of being and how to attain the Salvation.

Upasaka: The devotee, one who worships a deity

Upasana: The devotion, or worship.

Upasya: The entity or the individual God or Goddess of worship by a *Yogi* or a devotee.

Urdhwa-drishhti: The centering of the vision upwards upon the *Shiv-netra* near the *Bhroomadhya*.

Urdhwa-moolam-adhah-shakham Ashwattha-prahuravyayam (5: Gita): *Dnyaneshwar* says that this world of phenomenon is so short-lived that it is destroyed in the time a fly takes to spread its wings. *Varakaris, Traditions*: It is their tradition to go twice a year on the pilgrimage starting from Alandi. Their final destination and is Pandharpur. They walk all the way a few hundred miles from their native places. There are usually a good number of women devotees who follow this tradition. They brave all odds like heavy rains and rustic roads. There is lack of accommodation, sanitation, lodging and boarding, even drinking water at many places on the way. The said pilgrimages are taken in the months of *Ashadha* and *Kartika*, so as to reach at Pandharpur on the eleventh day of waxing moon.

Urdhwa-retasah: One who follows the *Path* of conservation of the *Veerya* is called a *Brahmacharin*. One who has successfully conserved and harvested his *Veerya* into *Ojasa* is called an *Urdhwa-retasah*. It means that his *Veerya* has assumed a unidirectional flow and conversion into *Ojasa* and his *Veerya* does not fall down into the vagina even if he makes a coition with a woman. Instead, it travels back to its origin and then to the *Brahma-randhra* in the form of *Ojasa*.

Urdhwa-sahasrara: The golden lotus (1). This is in relation to one more 1000 petalled lotus, which at the other end of the *Sushumna*, below the *Mooladhara chakra*, known as the *Adhah Sahasrara*.

Vacha-siddhi is a *siddhi*. Whatever the person who has it says always comes true.

Vada means a dogma, a principle or a doctrine.

Vadin/s is the term referring to the adherents of a School or a doctrine.

Vagus is a nerve, extending from the brain stem to the abdomen, via various organs including the heart, esophagus and lungs. It is a part of the involuntary nervous system.

Vaikuntha is the name of the abode of *Lord Vishnu* to which his devotees will attain.

Vairagya means the rejection of all desires.

Vaisheshikas: The followers of the *Vaisheshika* School

Vajreshwari is the goddess whom saint *Nityananda* worshipped after he came as a wandering monk from Karnataka state to Maharashtra. Her temple is located at a short distance from *Ganeshपुरी* in the Thane district of Maharashtra state.

Vamacharis: The followers of the *Left Hand Path* are known as *Vamacharis*. *Vama* means *Left*. Usually they follow the practices of the *Tantra-shastra*. There are many secret practices amongst them which are abhorred by the *Vedic* followers. *Shankaracharya* had encountered the *Vamacharis* during his sojourn in India to counter the divergent streams of philosophy and worship. He had defeated them in debates over their ideologies.

Varna-mala is *Sanskrit* alphabet, comprising of sixteen vowels and 32 consonants.

Added to it the four 'H' (ह): The *Maha-prana*, a half consonant. 'LL' (ल): The hard pallet consonant 'L' (ल), the total becomes fifty. The remaining 'ksha' and 'jna'

are just two letters made up by combining consonants and vowels. (क्ष = Ksha=k+sh+a; jna=j+n+a). It is therefore, customary to say that the *Varnamala* comprises of 52 letters. For application of *Varna-mala* concept in the *Tantras*, refer to *Sir John Woodroffe's 'Garland of Letters' Parts 1 and 2*.

Varnas, system: The four classes of society viz. *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shoodras* according to their professions are, broadly speaking, known as *Varnas* in the *Vedic* system of classification of its followers. There is also another classifying factor. The *Varnas* are classified based upon the mix of the three *Gunas* in individuals. This classification starts with the *Brahman Varna*. It has individuals who have predominance of the *Sattva-guna*. The *Kshatriya Varna* has less of the *Sattva-guna* and more of the *Rajoguna*. The *Vaishya Varna* has more of the *Rajoguna* than the *Kshatriya*. Finally, there is the *Shoodra Varna*. It is supposed to have a mix of maximum of *Tamoguna* and the least of *Sattva-guna* amongst these four categories. The *Gita* has certain chapters which require a very good understanding of the *Varna* system and the *Trigunas* to follow their meaning.

Vartikas: Some of sage Vyasa's *sutras* have been used by commentators to refute the books of the Buddhist doctrines, called the *Vartikas*.

Vasana-kosha literally means the *Kosha* (repository) of *Vasanas* (*desires*): The repository of desires. *Patanjali* says that the unfulfilled desires of all the past lifetimes, together with those of the present, are stored in the *Chitta*. The object of *Yoga* is to clear the *Chitta* of all the accumulated desires and not to generate further accumulation of desires by *Yogic* practices.

Vedanta means the body of texts and philosophies that forms literally the end portion of the *Vedas*; the philosophy derived from the *Vedic* texts, especially from the *Upanishads*. It is also known as the *Uttara-mimamsa* to differentiate it from the *Poorva-mimamsa*, another school of the *Vedics*.

Vedantin means one who adheres to the *Vedas* and the *Vedanta* philosophy.

Veda-pratipadya means that He is the centre of the *Vedas'* thoughts.

Veerya literally means semen, strength, luster, heroism. Here it means the strength to see the Ultimate Truth, the luster of a Realized *Kevali Siddha*.

Veerya: *Veerya* literally means the *semen*. However, in *Yogic* parlance, it assumes a different perspective. The *Yogis* believe that the *Veerya* should not be expended in acts of coition etc. there are *Hatha-Yogic* practices for conserving the *Veerya*. The conservation of the *Veerya* leads to a great store of *Creational* energy which

can be harnessed for attaining the ultimate goal of yoga, realization of the *Brahman*.

Vibhuti literally means a special persona. In the *Gita*, in the 0th chapter, *Lord Shri Krishna* enumerates many of his *Vibhootis*, special manifestations. In the context of *Patanjala yoga Sutr*as, *Vibhuti* means special powers, *Siddhis* that manifest as a result of *Yogi*'s progress on the *Path* of *yoga*.

Videha means after leaving the body upon death. *Videha-mukti* means attainment salvation upon death in contrast to *Jeevan-mukti*.

Vidhi means the *Vedic* rituals and duties that one has to perform.

Vidwat-Sannyasa is the state of total renunciation attained, not necessarily with recourse to the *Sannyasa*-ashram.

Vidya means the art and the science of something. *Yoga-vidya* means the *vidya* concerning *yoga*.

Vidya-guru is guru who grants various miraculous powers, known as *Vidyas* upon a person. He is distinct from the *Guru* in *Adhyatmika* sense. *Adhyatmika* guru is the grantor of *Brahma-vidya*, the highest of all the various *Vidyas*.

Vihangama, Marga: It is derived from the *Sanskrit* word *Vihanga* which means a bird. *Vihangama* means birdlike. Just like a bird reaches its goal by flying straight at it, without traversing the land beneath, the *Sadhaka* literally flies to his goal without going through the intermediate stages.

Vijnana is the science behind attaining the *Jnana*.

Vikara means change. *Vikari* means changeable. *Avikari* is opposite of *Vikari*, unchangeable.

Vimarsha, Visarga: These are *Yogic* philosophic terms for the expanse of the *Universe* arising out of the *Light* of the *Atman* or the *Brahman*. *Gita* calls it '*Karma*' in the eighth chapter (8- to 4) while replying to *Arjuna*'s famous seven questions. '*... bhootabhavodbhavakaro visargah karmasajnitah.*' (*Gita*, 8-3)

Vishnu-teertha, Swami, was a great exponent of *Vedic* and *Shaktipata* literature. His many commentaries, including that on the *Saundarya-lahari* of *Adi Shri Shankaracharya*, are famous and most scholarly, and with the *Yogic* insight he fortunately had as a *Yogi* of great merit. He was a highly educated person, having degrees in Law. In his earlier householder way of life, he was a practicing lawyer. He took *Sannyasa* and became a disciple of *Swami Lokanatha-teertha* who revived the tradition of *Shaktipata* in modern India.

Vishvamitra was a great *Vedic Rishi*, the seer of the most important *Gayatri mantra*. He was a renounced *Brahmarshi*. However, on his way to becoming the great *Brahmarshi* that he was, he had failed miserably to the lure of *Menaka*, the celestial nymph, sent by the jealous king of Gods, *Indra*, to waylay *Vishvamitra* from his penance and ultimate glory.

Vishva-roopa-darshana: After narrating in the 10th *Gita* chapter about His omnipresence in the universe, *Arjuna* requested *Shri Krishna* to show him those forms. As a token, *Shri Krishna* had shown him a vision of His many forms. *Vishva-roopa-darshana* means that vision shown by *Shri Krishna* to *Arjuna* of the infinitude of his names and forms, filling up the universe and beyond.

Vitthal, Vitthala, Vithal, Lord: He is the most popular god from Maharashtra, Andhra and Karnataka states of India. Rukmini is His divine consort. Their famous temple is at Pandharpur in Sholapur District.

Vivarta literally means a *vortex*. The *Jeevatman* sees the universe and its workings as if his senses were deluded like those of a person trapped in a vortex.

Viveka means discrimination.

Viveka-khyati means the doubtless knowledge that the *Chitta* and its *Vrittis* (working of the *Chitta*) are totally different from the *Drashta*.

Vivekananda, Swami, was the foremost amongst all the disciples of *Shri Ramakrishna Paramahansa*. The famous *Shri Ramakrishna Mission* of India and of international fame is their legacy left to the Indian nation. They were followers of *Adwaita Vedanta*, in principle. *Yoga* was the main *Path* taken by *Swami Vivekananda* to attain *Jnana*. The Mission has been one of the central pillars of Indian Vedantic movement of the day. They have many branches in India and abroad. *Swami Vivekananda* is most famous for his maiden debut at the World Religions Conference held at Chicago, USA, in the late nineteenth century. He captivated the large audience by his opening lines as ‘My American Brothers and Sisters’. He received a standing ovation from the crowd.

Vyakta means manifest, *tangible* in form and action. *Avyakta* means its opposite i.e. non-manifest, intangible.

Vyasa was a great sage of ancient India. He is credited with super intellect, understanding and vast knowledge. He composed the epic *Mahabharata* and many other religious texts.

Vyashti: The Limited, The Finite, the world, the *Pinda*, the individual

Yajna: Broadly speaking, *Yajna* refers to the *Vedic* practice of offering sacrifices to the Gods.

Yajnic: Pertaining to *Yajnas*

Yajnopavita is the sacred thread which a Brahmin starts wearing from the time of his *Upanayanam* which is the equivalent of initiation into the *Vedic* tradition, seeking the attainment to *Brahma*. Other *Varnas viz. Kshatriya* and *Vaishya* are also permitted to undergo the *Upanayanam* initiation. *Upanayanam* literally means ‘opening of the third eye i.e. the Divine eye also called the *Prajna-chakshu*.

Yallamma is a mother goddess of the south India. Her temple is located in Karnataka state. *She* is regarded as one of the goddesses like *Renuka* of Mahur, mother of *Parashurama*, *Mahalakshmi* of Kolhapur, *Tulaja-bhavani* of Tulajapur and *Ekavira* of Konkan; all are the forms of *Devi Bhavani*.

Yama and *Niyama* are behavioural practices aimed at disciplining the body and the mind of the *yoga* student to make them suitable for undertaking advanced *yoga* practices like *Pranayama* etc.

Yoga path: The path from the *Sahasra-dal-padma* (1) to (2) is indeed very short, dimension-wise. All these points, with those in between, are located at a minutest point of the *Murdhni-sthana*: just a space the size of a small ant’s eye, figuratively speaking. Truly speaking, there are no physical dimensions or distances in the *chakra-nadi* system at this point. The *ethereal* matter that the *Nadis* and the *chakras* are made of is beyond physical or physiological measurements. When we talk about a point in the *Brahma-randhra complex*, there is just a little separation,

which cannot be distinguished by many Yogis. Only the most diligent and fortunate Yogis can distinguish between all these points ranging from the *Golden Lotus (1)* to the *Golden Lotus (2)*. The *Brahma-randhra* itself is known to the *Yogis* to be a space equivalent to the dimension of the eye of an ant. That is why the *Yogis* differ in the number, designations, nomenclature and the relative position of the *chakras* located in close vicinity of the *Brahma-randhra*.

Yoga-bala means the highest proficiency in *Yogic* practice.

Yoga-bhrashta is one who had swayed from the path of yoga practice, due to some reason or the other and had not brought yoga to fruition or who died before completing the *yoga* attainment. *Lord Shri Krishna* says in *Gita* that a *yoga-bhrashta* will definitely find the *path* again in his next birth and complete the *yoga* process, even if it may take him many lifetimes. (Refer *Gita* chapter 6-37 to 45).

Yoga-chakras are subtle ethereal centers in the *Yogic body* which are activated by the *Pranas*.

Yoga-nadis are subtle ethereal channels through which the *Pranas* flow in the subtle body.

Yogantaranga: The inner core, *Dharana-Dhyana* and *Samadhi*, of the eightfold path of *yoga* (which is also called the *Patanjala* or *Ashtanga yoga*)

Yogeshwari Devi is the reigning deity of the *Shakti-peetha* at *Ambejogai* in Maharashtra state, India.

Yuktahara viharasya....’; (6:7*Gita*): *Dnyanadeva* says that all the actions, eating food, sleeping and remaining awake, walking etc. should be regulated precisely with tact so that the senses would not revolt against the restrictions imposed upon them. *Abhanga* is a metered poetical composition, a form of verse, usually of the Marathi saints. 14 *Bhuvanas*, 3 *Lokas*: The *Hindu Puranika* concept of the *Universe (Brahmanda)* is that it comprises of fourteen different strata called the *Bhuvanas*, which include the seven *Svargas* (meaning above the earth, the *Bhooloka* in which we live being one of these seven *Svargas*.) and the seven *Patalas* (meaning below the earth). Again these are reclassified as three *Lokas* namely, *Svarga*, *Prithvi* or *Bhooloka* and *Patala-loka*.

DEAR READER

If you have reached this page, it means that you must have found my book interesting. I write on the *Yoga of Gita*. It is based on what I have learnt from saint *Dnyaneshwar's* commentary on the *Shrimad- Bhagvad-Gita*.

I welcome you to my further books on the subject, to be published under the same main title '*Yoga of Gita Expounded by Saint Shri Dnyaneshwar*' with suitable subtitles on the topics they deal with. For example, this book has the subtitle of '*Autobiography of A Natha Siddha Yogi – Travails of A Mystique*'. I would like to follow the same style. The subject of *Gita* and its *Yoga* is vast. Hence I am giving this treatment to the matter to enable the reader to read it in short spans of easy to read books.

The subject of *Gita* and its *Yoga* is vast. Hence I am giving this treatment to the matter to enable the reader to read it in short spans of easy to read books.

I hope we will meet again soon by way of the next part of this work, giving to you an exposition of the Devotion to *Ishwara* [*Upasana*] of *Gita* and *Dnyaneshwari*, as per saint *Dnyaneshwar* who is the foremost authority on it, in his right as *The King Emperor of The Yogis and the Devotees* et al.

Once again, I would like to bring to your kind notice that the following books available as Kindle books should also be read for a complete understanding of the subject being put forth on '*Yoga Of Gita*' by me.

1. Saint *Dnyaneshwar's* *Yoga Explained - Yoga and Philosophy Of Gita And Dnyaneshwari*
2. Introduction to *Gita And Dnyaneshwari*
3. Saint *Dnyaneshwar's* *Rajayoga - Kundalini Yoga Practice - - Processes And Methods* [*Pantharaja*]
4. 'The Mystic's Universe – Saint *Dnyaneshwar* on *Jeeva-Jagat-Ishwara*'
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6. *Ishwara And Worship* [Central Theme Of *Gita*]
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I take leave, with your kind permission with these words, to allow you to delve into the further books proper. I thank you once again for your kind patronage.

Vibhakar Lele
[Swami Yogeshwarananda]
Author



END NOTES

- ¹ 'Rajavidya Rajaguhyam', Ch. ix, Gita.
- ² 'Purushah prakritistho hi bhunkte prakritijangunan, karanam gunasangosya sadasadyonijanmasu'; (13-21, Gita).
- ³ 'Sattvam rajastam iti gunah prakritisambhava,'; to Urdhvam gachchhanti sattvastha,'; (14-5 to 18, Gita).
- ⁴ 'Nanyam gunebhyah kartaram yada drashtanupashyati, gunebhyashcha param vetti madbhavam sodhigachchhati'; (14-19, Gita).
- ⁵ 'Gunanetanatitya trindehi dehasamudbhavan, janmamrityujaraduhkhairvimuktomritamashnute'; (14-20, Gita).
- ⁶ 'Kairlingaistringunanetanatito bhavati prabho, kimacharah katham chaitanstringunanativartate'; (14-21, Gita).
- ⁷ 'Prakasham cha pravritti cha mohameva cha pandava, na dveshti sampravrittani na nivrittani kankshati'; (14-22, Gita).
- ⁸ 'Udasinvasino gunairyo na vichalyate, guna vartanta ityeva yovatishthati nengate'; (14-23, Gita).
- ⁹ 'Samaduhkha svastha samaloshtashmakanchan, tulyapriyapriyo dhirastulyanindatmasamstutih'; (14-24, Gita).
- ¹⁰ 'Manapamanayostulyastulyo mitraripakshayoh, sarvarambhaparityagi gunatitah sa uchyate'; (14-25, Gita).
- ¹¹ 'Mam cha yovyabhicharena bhaktiyogena sevate, sa gunansamatityaitanbrahmabhooyaya kalpate'; (14-26, Gita).
- ¹² 'Mam cha ishwarem narayanam sarvabhootahridayashritam yo yatih karmi va avyabhicharena na kadachit yo vyabhicharati bhaktiyogena bhajanam bhaktih sa eva yogah tena bhaktiyogen sevate sa gunan samatitya etan sa eva bhaktiyogena sevate sa gunan samatitya etan yathoktan brahmabhooyaya bhavanam bhooyo

brahmabhooyaya brahmabhavanaya mokshaya kalpate samartho bhavati ityarthah'; (14-26, Gitabhashya).

¹³ 'Jnananam Jnanamuttamam' (14-1, Gita).

¹⁴ 'Brahmano hi pratishthahamamritasyavyayasya cha, shashvatasya cha dharmasya sukhasyaikantikasya cha'; (14-27, Gita)

¹⁵ 'Kuta etad uchyate brahmanah paramatmano hi yasmat pratishthta aham pratishthtathi asmin iti pratishthta aham pratyagatma. kidrashasya brahmanah. Amritasya avinashinah avyayasya avikarinah shashvatasya cha nityasya dharmasya jnanayogadharmaprapyasya sukhasya anandaroopasya aikantikasya avyabhicharinah. Amritadisvabhavasya paramatmanah pratyagatma pratishthta samyagjnanena paramatmataya nishchiyate. Tad etat brahmabhooyaya kalpate iti uktam (14-27, Gitabhashya).

¹⁶ 'Yaya cha ishwarashaktya bhaktanugrahadiprayojanaya brahma pratishthtate pravartate sa shaktih brahma eva aham shaktishaktimatoh ananyatvad iti abhiprayah. Athava brahmashabdavachyatvat savikalpakam brahma tasya brahmanonirvikalpakah aham eva na anyah pratishthta ashrayah.' (Gitabhashya, ibid).

¹⁷ 'Yah shastravidhimritsyujya....'; and 'Tasmachchhastram pramanam te'; (16-23 and 24, Gita).

¹⁸ 'Ye shastravidhimritsyujya yajante shraddhayanvitah, tesham nishthta tu ka Krishna sattvamaho rajastamah'; (17-1, Gita).

¹⁹ 'Trividha bhavati shraddha dehinam svabhavaja, Sattviki rajasi chaiva tamasi cheti tam shrutu'; (17-2, Gita).

²⁰ 'Sattvanurupa sarvasya shraddha bhavati bharata, shraddhamayoyam purusho yo yachchhraddhah sa eva sah'; (17-3, Gita).

²¹ 'Yajante Sattvika devanyaksharakshamsi rajasah, pretanbhootaganashchanye yajante tamasa janah'; (17-4, Gita).

²² 'Aharastvapi sarvasya trividho bhavati priyah, yajnastapastatha danam tesham bhedamim shrutu'; (17-7, Gita).

²³ 'Ayuh sattvabalarogyasukhapritivivardhanah, rasyah snigdha sthira hridya aharah sattvikapriyah'; (17-8, Gita).

²⁴ 'Katvamlalavanatyushnatikshnarukshavidahinah, Ahara rajasasyeshta dukkhashokamayapradah'; (17-9, Gita).

²⁵ 'Yatayamam gatarasam pooti paryushitam cha yat, uchchhishtamapi chamedhyam bhojanam tamasapriyam'; (17-10, Gita).

²⁶ 'Afalakankshibhiryajno vidhidrishto ya ijjate, yashtavyameveti manah samadhay sa sattvikah'; (17-11, Gita).

²⁷ 'Abhisandhaya tu falam dambharthamapi chaiva yat, ijjate bharatashreshthta tam yajnam viddhi rajasam'; (17-12, Gita).

²⁸ 'Vidhihinamasrishtannam mantrahinamadakshinam, shraddhahirahitam yajnam tamasam parichakshate'; (17-13, Gita).

²⁹ 'Devadvijaguruprajnapoojanam shauchamarjavam, brahmacharyamahimsa cha shariram tapa uchyate'; (17-14, Gita).

- ³⁰ 'Anudvegakaram vakyam satyam priyahitam cha yat, svadhyayabhyasanam chaive vangmayam tapa uchayate'; (17-15, Gita).
- ³¹ 'Manahprasadah saumyatvam maunamatmavinigrahah, bhavasamshuddhirityetattapo manasamuchyate,; (17-16, Gita).
- ³² 'Shraddhaya paraya taptam tapastatrividham naraih, afalakankshibhityuktaih sattvikam parichakshate'; (17-17, Gita).
- ³³ 'Satkaramanapoojartham tapo dambhena chaiva yat, kriyate tadiham proktam rajasam chalamadhruvam'; (17-18, Gita).
- ³⁴ 'Moodhagrahenatmano yatpidadaya kriyate tapah, parasyotsadanartham va tattamasamudahritam'; (17-19, Gita).
- ³⁵ 'Datavyamiti yaddanam diyatenupakarine, deshe kale cha patre cha taddanam sattvikam smritam'; (17-20, Gita).
- ³⁶ 'Yattu pratyupakartham falamuddishya va punah, diyate cha pariklishtam taddanam rajas am smritam'; (17-121, Gita).
- ³⁷ 'adeshakale yaddanamapatrebhyashcha diyate, asatkritamavajnatam tattamasamudahritam'; (17-22, Gita).
- ³⁸ 'Mayyasakta manah partha yogam yunjanmadashrayah, asamshayam samagram mam yatha jnyasyasi tachchhrunu'; (7-1).
- ³⁹ 'Ashochyananva shochastvam ..'; (2-11, Gita).
- ⁴⁰ 'Sukhaduhkhe same kritva ..'; (2-38, Gita).
- ⁴¹ 'Esha te bhihita sankhye ...'; (2-39, Gita).
- ⁴² 'Karmanyevadhikaraste ma faleshu kadachan ...'; (2-47, Gita).
- ⁴³ 'Yada te mohakalilam ...'; (2-52, Gita).
- ⁴⁴ 'Shrutivipratipanna te...'; (2-53, Gita).
- ⁴⁵ 'Sthitaprajnasya ka bhasha ...'; (2-54, Gita).
- ⁴⁶ 'Prajahati yada kaman'; (2-55, Gita).
- ⁴⁷ 'Esha brahmi sthiti partha....'; (2-72, Gita).
- ⁴⁸ 'Lokesmin dvidvidha nishththa'; (3-3, Gita).
- ⁴⁹ 'Na karmanamanarambha'; (3-4, Gita).
- ⁵⁰ 'Na hi kashchit kshanmapi jatu tishtyakarmakrit'; (3-5, Gita).
- ⁵¹ 'Niyatam kuru karma tvam'; (3-8, Gita).
- ⁵² 'Yajnarthatkarmanonyatra' (3-9, Gita).
- ⁵³ 'Evam pravartitam chakram' (3-16, Gita).
- ⁵⁴ 'Yastvatmaratireva'; (3-17, Gita).
- ⁵⁵ 'Na buddhibhedam janayet' (3-26, Gita).
- ⁵⁶ 'Prakritaih kriyamanani'; (3-27, Gita).
- ⁵⁷ 'Evam buddheh param buddhva ...'; (3-43, Gita).
- ⁵⁸ 'Shreyansvadharma vigunah'; (3-35, Gita).
- ⁵⁹ 'tasmattvamindrinyadau niyamy'; (3-41, Gita).
- ⁶⁰ 'Imam vivasvate yogam'; (4-1, Gita).
- ⁶¹ 'Bahuni me vyatitani'; (4-5, Gita).
- ⁶² 'Janmakarma cha me divyamevam'; (4-9, Gita).
- ⁶³ 'Vitaragabhayakrodha manmaya mamupashritah ...'; (4-10, Gita).

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- ⁶⁴ ‘Kankshantah karmanam siddhi’; (4-12, Gita).
- ⁶⁵ ‘Chaturvarnyam maya srishtam.....’; (4-13, Gita).
- ⁶⁶ ‘Na mam karmani limpanti na me karmafale spriha’; and ‘Evam jnatva kritam karma’; (4-14 & 15, Gita).
- ⁶⁷ ‘Kim karma kim karteti kavayopyatra mohitah,’; (4-16, Gita).
- ⁶⁸ ‘Karmano hyapi boddhavyam....’; to ‘Yadrichchalabhasantushto’; (4-17 to 22, Gita).
- ⁶⁹ ‘Brahmarpanam brahma havirbrahmagnau brahmana hutam, ...’; (4-24, Gita).
- ⁷⁰ ‘Yajnasishstamritabhujho’; (4-31, Gita).
- ⁷¹ ‘Tadviddhi pranipatena pariprashnena sevaya, ...’; (4-34, Gita).
- ⁷² ‘Yathaidhansi samiddhogni’; (4-37, Gita).
- ⁷³ ‘Yagasanyastakarmanam’; (4-41, Gita).
- ⁷⁴ ‘Tasmadajnama’; (4-42, Gita).
- ⁷⁵ ‘Ashochyananvashochastvam’; (2-11, Gita).
- ⁷⁶ ‘Sanyasam karmanam krishna ...’; (5-1, Gita).
- ⁷⁷ ‘Yastvatmaratireva ...’; ‘Naiva tasya kritenartho ...’; and ‘Tasmadasaktah satatam karyam karma samachar’; (3-17, 18 and 19, Gita).
- ⁷⁸ ‘Sanyasah karmayogashcha’; (5-2, Gita).
- ⁷⁹ ‘Sankhyayogau prithagbalah’; (5-4, Gita).
- ⁸⁰ ‘Sanyasastu mahabaho ...’; (5-6, Gita)
- ⁸¹ ‘Yogayukto vishuddhatma....’ to ‘Kayena manasa buddhya’; (5-7 to 11, Gita)
- ⁸² ‘Yuktah karmafalam tyaktva’; and ‘Sarvakarmani manasa’; (5-11 and 12, Gita).
- ⁸³ ‘Na kartritvam na karmani’; and ‘Nadatte kasyachitpapam ...’; (5-14 and 15, Gita).
- ⁸⁴ ‘Jnanena tu tadjnanam’; to ‘Kamakrodhaviyuktanam’; (5-16 to 26, Gita).
- ⁸⁵ ‘Sparshankritva bahirbahyashchakshushchaivantare bhruvoh’; and ‘Yatendriyamanobuddhirmunirmokshaparayanah’; (5-27 and 28, Gita).
- ⁸⁶ ‘Bhoktaram yajnatapasam sarvalokamaheshwaram’; (5-29, Gita).
- ⁸⁷ ‘Anashritah karmafalam’; to ‘Yada hi nendriyertheshu ...’; (6-1 to 4, Gita).
- ⁸⁸ ‘Uddharedatmanatmanam’; and ‘Bandhuratmatmanastasya’; (6-5 and 6, Gita).
- ⁸⁹ ‘Jitatmanah prashantasya ...’; to ‘Yogi yunjeet’; (6-7 to 10, Gita).
- ⁹⁰ ‘Shuchau deshe pratishthitapya ...’; to ‘Atmaupyena sarvatra samam pashyati yorjuna’; (6-11 to 32, Gita).
- ⁹¹ ‘Yoyam yogastvaya proktah’; and ‘Chanchalam hi manah’; (6-33 and 34, Gita).
- ⁹² ‘Asamshayam mahabaho ...’; and ‘Asamyatatmana yogo ...’; (6-35 and 36, Gita).
- ⁹³ ‘Ayatih shraddhayopeto ...’; and ‘Kachchinno ...’; (6-37 and 38, Gita).
- ⁹⁴ ‘Partha naivaeha’; and ‘Prayatnadyatamanastu’; (6-40 to 45, Gita).

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- ⁹⁵ 'Poorvabhyasena tenaiva'; (6-44, Gita).
- ⁹⁶ 'Tapasvibhyodhiko yogi'; (6-46, Gita).
- ⁹⁷ 'Yoginamapi sarvesham madgatenantaratmana, shraddhavanbhajate yo mam sa me yuktatamomatah'; (6-47, Gita).
- ⁹⁸ 'Jnanavijnanatriptatma kootastho vijitendriyah, yukta ityuchyate yogi samaloshtashmakanchanah'; (6-8, Gita).
- ⁹⁹ 'Mayyasakta manahpartha yogam yunjanmadashrayah,'; and 'Jnanam te savijnanam idam vakshyamyasheshatah,'; (7-1 and 2, Gita).
- ¹⁰⁰ 'Manushyanam sahasreshu...'; (7-3, Gita).
- ¹⁰¹ 'Bhoomiraponalo vayuh'; (7-4, Gita).
- ¹⁰² 'Mattah parataram nanyatkinchidasti dhananjaya'; (7-7).
- ¹⁰³ 'Rasohamapsu kaunteya'; to 'Ye chaiva sattvika bhava ...'; (7-8 to 12).
- ¹⁰⁴ 'Tribhiringunamayairbhavairebhih'; (7-13, Gita).
- ¹⁰⁵ 'Daivi hyesha gunamayi'; (7-14, Gita).
- ¹⁰⁶ 'Na mam dushkritino moodhah'; (7-15, Gita).
- ¹⁰⁷ 'Chaturvidha bhajante man'; (7-16, Gita).
- ¹⁰⁸ 'Tesham jnani nityayukta ...'; (7-17, Gita).
- ¹⁰⁹ 'Udarah sarva evaite'; and 'Bahunam janmanamante ...'; (7-18 & 19).
- ¹¹⁰ 'Kamaistaitaihratajnana'; (7-20, Gita).
- ¹¹¹ 'Avyaktam vyaktimapannam'; to 'Ichchhadveshasamutthena'; (7-24 to 27, Gita).
- ¹¹² 'Yesham tvantagatam papam ...'; to 'Sadhibhootadhidaivam mam'; (7-28 to 30, Gita).
- ¹¹³ 'Vasudevah sarvamaiti'; (7-19, Gita).
- ¹¹⁴ 'Kim tadbrahma'; and 'Adhiyajnam katham kotra ...'; (8-1 and 2, Gita).
- ¹¹⁵ 'Aksharam brahma paramam ...'; to 'Antakale cha mameva ...'; (8-3 to 5, Gita).
- ¹¹⁶ 'Yam yam vapi smaranbhavam'; (8-6, Gita).
- ¹¹⁷ 'Tasmatsarveshu kaleshu'; to 'Prayanakale manasachalen ...'; (8-7 to 10, Gita).
- ¹¹⁸ 'Yadaksharam vedavido vadanti ...'; to 'Abrahmabhuvanallokah punaravartinorjuna ...'; (8-11 to 16, Gita).
- ¹¹⁹ 'Sahasrayugaparyanta'; to 'Purushah sa parah partha ...'; (8-17 to 22, Gita).
- ¹²⁰ 'Yatra kale tnavrittima vrittima chaiva yoginah ..'; to 'Vedeshu yajneshu tapahsu chaiva'; (8-23 to 28, Gita).
- ¹²¹ 'Tasmatsarveshu kaleshu yogayukto bhavarjuna...'; (8-27, Gita).
- ¹²² 'Idam tu te guhyatamam'; (9-1, Gita).
- ¹²³ 'Rajavidya rajaguhyam'; to 'Mayadhyakshena prakritih ...'; (9-10, Gita).
- ¹²⁴ 'Avajananti mam moodha'; and 'Moghasha moghakarmano ...'; (9-11 and 12, Gita).
- ¹²⁵ 'Mahatmanastu mam partha ...'; to 'Jnanayajna chapyanne ...'; (9-13 to 15, Gita).

- ¹²⁶ *'Aham kraturaham yajnah'; to 'Tapamyaham varsham'; (9-16 to 19, Gita).*
- ¹²⁷ *'Traividya mam somapah ...'; to 'Yanti devavrata ...'; (9-20 to 25, Gita).*
- ¹²⁸ *'Ananyashchintayanto mam ye janah paryupasate, tesham nityabhiyuktanam yogakshemam vahamyaham'; (9-22, Gita).*
- ¹²⁹ *'Patram pushpam falam toyam yo me bhaktya prayachchhati, tadaham bhaktyupahritamashnami prayatatmanah'; to 'Manmanah bhava madbhakto madyajim mam namaskuru, mamevaishyasi yuktvaivamatmanam matparayanah'; (9=26 to 34, Gita).*
- ¹³⁰ *'Manmana bhava madbhakto ...satyam te pratijane priyosi me'; (18-65, Gita).*
- ¹³¹ *'Bhooya eva mahabaho shrunu me paramam vachah, yatteham priyamanaya vakshyami hitakamyaya'; (10-1, Gita).*
- ¹³² *'Na me viduh suraganah ...'; (10-2, Gita).*
- ¹³³ *'Yo mamajamanadim cha'; (10-3, Gita).*
- ¹³⁴ *'Buddhirjnanamasammohah ...'; (10-4, Gita).*
- ¹³⁵ *'Etam vibhootiyogam cha'; to 'Teshamevanukampartham ...'; (10-7 to 11, Gita).*
- ¹³⁶ *'Swayamevatmanatmanam vettha tvam purushottama ..'; (10-15, Gita).*
- ¹³⁷ *'Param brahma param dhama ...'; to 'Vistarenatmana yogam (10-12 to 18, Gita).*
- ¹³⁸ *'Hanta te kathayishyami ...'; to 'Dando damayitamasmi ..'; (10-19 to 38, Gita).*
- ¹³⁹ *'Yachchapi sarvabhootanam ..'; (10-39, Gita).*
- ¹⁴⁰ *'Athava bahunaitena ...'; (10-42, Gita).*
- ¹⁴¹ *'Madanugrahaya paramam guhyamadhyatmasanjnitam ...'; to 'Manyase yadi tachchhakam ...'; (11-1 to 4, Gita).*
- ¹⁴² *'Pashya me partha roopani'; to 'Ehaikastham jagatkritsnam ...'; (11-5 to 7, Gita).*
- ¹⁴³ *'Na tu mam shakyase ...'; (11-8, Gita).*
- ¹⁴⁴ *'Evamuktva tato rajan'; to 'Tatraikastham jagatkritsnam ...'; (11-9 to 13, Gita).*
- ¹⁴⁵ *'Pranamyashirasa devam ...'; (11-14, Gita).*
- ¹⁴⁶ *'Pashyami devanstavadevadehe'; to 'Akhyahi me ko bhavanugraroopo ...'; (11-15 to 31, Gita).*
- ¹⁴⁷ *'Kalosmi lokakshayakritpravridho ...'; and 'Tasmatvamuttishtha yasho labhasva ...'; (11-32 and 33).*
- ¹⁴⁸ *'Etachchhrutva vachanam keshavasya ...'; (11-35, Gita).*
- ¹⁴⁹ *'Sthane hrishikesha tava ...'; to 'Kiritinam gadinam chakrahastam ...'; (11-36 to 46, Gita).*
- ¹⁵⁰ *'Maya prasannena ...'; to 'Ityarjunam vasudevastathoktva ...'; (11-47 to 50, Gita).*
- ¹⁵¹ *'Drishtvedam manusham roopam tava saumyam'; (11-51, Gita).*

- ¹⁵² 'Sudurdarshamidam roopam drishtavanasi yanmam ...'; to 'Matkarmakrinmatparamo ...'; (11-52 to 55, Gita).
- ¹⁵³ 'Evam satatayukta ye bhaktanstvam paryupasate, ye chapyaksharamavyaktam tesham ke yogavittamah'; (12-1, Gita).
- ¹⁵⁴ 'Mayyaveshya mano ye mam ...'; (12-2, Gita).
- ¹⁵⁵ 'Ye tvaksharamanirdeshyamavyaktam paryupasate ...'; to 'Kleshodhikatarasteshamavyaktasaktachetasam ...'; (12-3 to 5, Gita).
- ¹⁵⁶ 'Ye tu sarvani karmani ...'; and 'Teshamaham samuddharta mritusamsarasagarat ...'; (12-6 and 7, Gita).
- ¹⁵⁷ 'Mayyeva mana adhatsva ...'; to 'Shreyo hi jnanamabhyasajnanatddhyanam vishishyate, dhyanatkarmafalatyagastyagachchhantiranantaram'; (12-8 to 12, Gita).
- ¹⁵⁸ 'Adveshta sarvabhootanam ...'; to 'Tulyanindastutirmauni ...'; (12-13 to 19, Gita).
- ¹⁵⁹ 'Bhaktimanyah sa me priyah'; and 'Bhaktiman me priyo narah'; 12-13 to 19, Gita).
- ¹⁶⁰ 'Ye tu dharmyamritamidam yathoktam paryupasate, shraddhadhana matparama bhaktastetiva me priyah'; (12-20, Gita).
- ¹⁶¹ 'Idam shariram kaunteya kshetramityabhidhiyate ...'; (13-1, Gita).
- ¹⁶² 'Rishibhirbahudha geetam'; (13-4, Gita).
- ¹⁶³ 'Kshetrajnam chapi mam viddhi ...'; (13-2, Gita).
- ¹⁶⁴ 'Mahabhootanyahankaro'; (13-5 and 6, Gita).
- ¹⁶⁵ 'Amanitvam adambhitvam'; (13-7 to 11, Gita).
- ¹⁶⁶ 'Jneyam yatatpravakshyami'; (13-12 to 17, Gita).
- ¹⁶⁷ 'Iti kshetram ...'; (13-18, Gita).
- ¹⁶⁸ 'Prakritim purusham chaiva'; (13-19 to 22).
- ¹⁶⁹ 'Upadrashtanumanta cha bharta bhokta maheshwarah'; (13-22, Gita).
- ¹⁷⁰ 'Ya evam veti purusham ...'; (13-23, Gita).
- ¹⁷¹ 'Dhyanenatmani pashyanti ...'; (13-24 and 25, Gita).
- ¹⁷² 'Yavatsanjayate kinchitsattvam'; (13-26 to 34, Gita).
- ¹⁷³ 'Param bhooyah pravakshyami ..., yajnyatva munayah sarve param siddhimito gatah'; (14-1, Gita).
- ¹⁷⁴ 'Idam jnanamupashritya'; (14-2, Gita).
- ¹⁷⁵ 'Mama yonirmahadbrahma ...'; (14-3 and 4, Gita).
- ¹⁷⁶ 'Sattvam rajastama iti gunah ...'; (14-5 to 18, Gita).
- ¹⁷⁷ 'Nanyam gunebhyah kartaram ...'; (14-19 and 20, Gita).
- ¹⁷⁸ 'Kairlingairstringunanetanatito bhavati prabho, kimacharah katham chaitanstringunanativartate'; (14-21, Gita).
- ¹⁷⁹ 'Prakasham cha pravrittiam cha'; (14-22 to 26, Gita).
- ¹⁸⁰ 'Mam cha yovyabhicharena bhaktiyogena sevate, sa gunansamatityaitanbrahmabhooyaya kalpate'; (14-26, Gita).
- ¹⁸¹ 'Brahmano hi pratisthahamamritasyavyayasya cha, shashvatasya cha dharmasya sukhasyaikantikasya cha'; (14-27, Gita).

- 182 'Urdhvamoolamadhah shakhamashvattham prahuravyayam, chhandamsi yasya parnani yastam veda sa vedavit'; (15-1, Gita).
- 183 'Adhashchordhvam prasritastasya shakha ...'; (15-2, Gita).
- 184 'Na roopamasyeha tathopalabhyate'; (15-3, Gita).
- 185 'Tatah padam tatparimargitavyam yasmingata na nivartanti bhooyah, tameva chadyam purusham prapadye yatah pravrittih prasrita purani'; (15-4, Gita).
- 186 'Nirmanamoha jitasangadosha ...'; (15-5 and 6, Gita).
- 187 'Mamaivamsho jeevaloke jeevabhootah sanatanah'; (15-7 and 8, Gita).
- 188 'Kshotram chakshuh sparshanam'; (15-9 to 11, Gita).
- 189 'Yadadityagatam tejo'; (15-12 to 15, Gita).
- 190 'Dvavimau purushau loke ksharashchakshara eva cha, Uttamah purushastvanyah paramatmetiyudahritah'; (15-17 to 20, Gita).
- 191 'Moghashamoghakarmano'; (9-12 and 13, Gita).
- 192 'Abhayam sattvasamshuddhirjnanayogavyavasthithi'; (16-1 to 3, Gita).
- 193 'Dambho darpobhimanashcha krodhah parushyameva cha'; (16-4, Gita).
- 194 'Daivi sampadvimokshaya nibandhayasuri mata'; (16-5, Gita).
- 195 'Dvau bhootasargau lokesmindai va asura eva cha'; (16-6, Gita).
- 196 'Pravrittim cha nivrittim cha jana na vidurasura'; (16-7 to 18, Gita).
- 197 'Tanaham dvishatam krooransamsareshu naradhaman'; (16-19 and 20, Gita).
- 198 'Trividham narakasyedam dvaram nashanamatanah'; (16-21 to 24, Gita).
- 199 'Ye shastravidhimritsrija yajante shraddhayanvitah'; (17-1, Gita).
- 200 'Trividha bhavati shraddha'; (17-2 to 6, Gita).
- 201 'Aharastvapi sarvasya trividho bhavati'; (17-7 to 10, Gita).
- 202 'Afalakankshibhiryajno ...'; (17-11 to 13, Gita).
- 203 'Devadvijaguruprajnapoojanam'; (17-14 to 19, Gita).
- 204 'Datavyamiti yaddanam'; (17-20 to 22, Gita).
- 205 'Om tatsaditi nirdesho brahmanastrividhah smritah'; (17-23 to 27, Gita).
- 206 'Ashraddhaya hutam dattam'; (17-28, Gita).
- 207 'Sankhyayogau prithagbalah pravadanti na panditah, ekam sankhyam cha yogam cha yah pashyati sa pashyati'; (5-4 and 5, Gita).
- 208 'Sanyasasya mahabaho tattvamichchhami veditum, tyagasya cha hrishikesha prithakkeshinishudana'; (18-1, Gita).
- 209 'Kamyam karmanam nyasam'; (18-2 and 3, Gita).
- 210 'Nishchayam shrinu me tatra'; (18-4, Gita).
- 211 'Niyatasya tu sanyasah'; (18-7 to 12, Gita).
- 212 'Na mam karmani limpanti na me karma fale spriha'; (4-14) and 'Na me parthastu kartavyam trishu lokeshu kinchana'; (3-22 and 23) Gita.
- 213 'Panchaitani mahabaho karanani nibodha me ...'; (18-13 and 14, Gita).
- 214 'Shariravangmanobhiryat karma'; (18-15 to 18, Gita).
- 215 'Jnanam karma cha karta cha tridhaiva gunabhedatah ...'; (18-19 to 28, Gita).

- ²¹⁶ *'Buddhirbhedamdhriteshchaiva gunatastrividham shrunu'; (18-29 to 35, Gita).*
- ²¹⁷ *'Na tadasti prithivya va divi deveshu va punah'; (18-40 to 44, Gita).*
- ²¹⁸ *'Sve sve karmanyabhiratah samsiddhim labhate narah, svakarmaniratah siddhim yatha vindanti tachchhrunu'; (18-45, Gita).*
- ²¹⁹ *'Yatah pravrittirbhootanam yena sarvamidam tatam'; (18-46 to 54, Gita).*
- ²²⁰ *'Asaktabuddhih sarvatra'; (18-48, Gita).*
- ²²¹ *'Brahmabhootah prasannatma na shochati na kanshati'; (18-54 to 56, Gita).*
- ²²² *'Shishyasteham shadhi mam tvam prapannam'; (2-7, Gita).*
- ²²³ *'Ashochyananvashochastvam'; (2-10, Gita).*
- ²²⁴ *'Chetasa sarvakarmani'; to 'Kachchidetachchhrutam partha ...'; (18-57 to 72, Gita).*
- ²²⁵ *'Manmana bhava madbhakto madyaji mam namaskuru, mamevaishyasi satyam te pratijane priyosi me'; and 'Sarvadharmaparitijaya mamekam sharanam vraja, aham tva sarvapapebhyo mokshayishyami ma shuchah'; (18-65 and 66, Gita).*
- ²²⁶ *'Idam te natapaskaya ...'; (18-67 to 71, Gita).*
- ²²⁷ *'Kachchidetachchhrutam partha ...'; (18-72, Gita).*
- ²²⁸ *'Nashto mohah'; (18-73, Gita).*
- ²²⁹ *'Ityaha vasudevasya parthasya cha mahatmanah'; (18-74 to 78, Gita).*
- ²³⁰ *'Yatra yogeshwaro krishno yatra partho dhanurdharah, tatra shrirvijayo bhootirdhruva nitirmatirmam'; (18-78, Gita).*
- ²³¹ *'Urdhvamoolamadhahshakhamashvatthaprahuravyayam, chhandamsi yasya parnani yastam veda sa Vedavit'; and 'Adhashchordhvam prasritastasya shakha, gunapravridha vishayapralah, adhashcha moolanyanusantatani, karmanibandhini manushyaloke'; (15-1 and 2, Gita).*
- ²³² *'Na roopamasyeha tathopalabhyate, nanto na chadirna cha sampratishthta, ashvatthamenam suvoodhamoolamasangashastrena dridhena chhittva'; (15-3, Gita).*
- ²³³ *'Tatah padam tatparimargitavyam, yasmingatah na nivartanti bhooyah, tameva chadyam purusham prapadye, yatah pravrittih prasrita purani'; (15-4, Gita).*
- ²³⁴ *'Nirmanamoha jitasangadoshadhyatmanitya vinivrittakamah, dvandairvimuktah sukhaduhkhasanjnairgachchhantyamoodhah padamavyayam tat'; na tadbhasayate sooryo na shashanko na pavakah yadgatva na nivartante taddhama paramam mam'; (15-5 and 6, Gita).*
- ²³⁵ *'Dva suparna sayuja sakhaya ...'; (3-1 and 2, Mundakopanishada)*
- ²³⁶ *'Mamaivamsho jeevaloke jeevabhootah sanatanah, manashashthtanindriyani prakritisthani karshati'; and 'Shariram yadavapnoti yachchapyutkramatishwarah, grihitvaitani samyati vayyrgandhanivashayat'; (15-7 and 8, Gita).*

²³⁷ 'Shrotram chakshuh sparshanam cha rasanam ghranameva cha, adhishtthaya manashchaya vishayanupasevate'; (15-9, Gita).

²³⁸ 'Utkramantam sthitam vapi bhunjanam va gunanvitam, vimoodha nanupashyanti pashyanti jnanachakshusha'; and 'Yatanto yoginashchainam pashyantyatmanyavasthitam, yatantopyakritatmano nainam pashyantyachetasah'; (15-10 and 11, Gita).

²³⁹ 'Yadadityagatam tejo jagatabhasayatekhilam, yachchandramasi yachchagnau tattejo viddhi mamakam'; 'Gamavishya cha bhootani dharayamyahamojasa, punyami chaushadhih sarvah somobhootvarasatmakah'; and 'Aham vaishvanaro bhootva praninam dehamashritah, pranapanasamayuktah pachamyannam chaturvidham'; (15-12 to 14, Gita).

²⁴⁰ 'Sarvasya chaham hridi sannivishtomattah smritirjnanamapohanam cha, vedaishcha sarvairahameva vedyovedantakridvedavideva chaham'; (15-15, Gita).

²⁴¹ 'Dvavimau purushau loka ksharashchakshara eva cha, ksharah sarvani bhootani kootasthoksharauchyate'; Uttamah purushastvanyah paramatmetyudahrtah, yolokatrayamavishya bibhartyavyaya ishwarah'; and 'Yasmatkshramatitohamaksharadapi chottamah, atosmi loka vede cha prathitah purushottamah'; (15-16 to 18, Gita).

²⁴² 'Shuchau deshe pratisthapy'; and '.... Tatraikagram manah kritva, na kinchidapi chintayet'; (6-11 and 12, Gita).

²⁴³ 'Sam kaya shirogreeva dharayennachalam sthiram, samprekshya nasikagram svam dishashchanavalokayan'; (6-13, Gita).

²⁴⁴ 'Prahsantama vigatabhirbrahmacharivrate sthitah, manah samyamyam machchitto yukta asit matparah'; (6-114, Gita).

²⁴⁵ 'Sankalpaprabhavankamanstyaktvasarvanasheshatah'; (6-24, Gita).

²⁴⁶ 'Sankalpaprabhavankamanstyaktva'; (6-24 and 25, Gita).

²⁴⁷ 'Yo mamevamasammoodho janati purushottama, sa sarvavidbhajati mam sarvabhavena bharata'; (15-19, Gita).

²⁴⁸ 'Iti guhyatamam shastramidamuktam mayanagha. Etadbuddhvbuddhimansyatkritakrityashcha bharata'; (15-20, Gita).

²⁴⁹ 'Idam tu te guhyatamam pravakshyamyanasooyave, jnanam vijnanasahitam yajnatva mokshyaseshubhat'; (9-1, Gita).

²⁵⁰ 'Rajavidya rajaguhyam pavitramidamuttamam. Pratyakshavagamam dharmyam susukham kartrimavyayam,' (9-2, Gita).

²⁵¹ 'Sarvaghyatamam bhooyah shrunu me paramam vachah, ishtosi me dridhamiti tato vakshyami te hitam'; (18-64, Gita).

²⁵² 'Yo mamaevamasammoodho janati purushottamam'; and 'Iti te guhyatamam shastramidamuktam mayanagha ...'; (15-19 and 20, Gita).

²⁵³ 'Manmana bhava madbhakto'; and 'Sarvadharmanparityajya mamekam sharanam vraja, aham tva sarvapapebhyo mokshyayishyami ma shuchah'; (18-65 and 66, Gita).

²⁵⁴ 'Brahmabhootah prasannatma na shochati na kanshati, samah sarveshu bhooteshu madbhaktim labhate param'; (18-54, Gita).

²⁵⁵ 'Bhaktya mamabhijanati yavanyashchasmi tattwatah, tato mam tattwato jnatva vishate tapanantaram'; (18-55, Gita).

²⁵⁶ 'Sarve karmanyapi sada kurvano madvyapashrayah matprasadatvapnoti shashvatam padamavyayam'; (18-56, Gita).

²⁵⁷ 'Chetasa sarva karmani mayi sanyasya matparah, buddhiyogamupashritya machchitah satatam bhava'; (18-57, Gita).

²⁵⁸ 'Machchitah sarvadurgani matprasadattarishyasi, atha chettvamahankaranna shroshyasi vinakshyasi'; (18-58, Gita).

²⁵⁹ 'Ishwarah sarvabhootanam hriddesherjuna tishthathi, bhramayansarvabhootani yantraroodhani mayaya'; and 'Tameva sharanam gachchha sarvabhavena bharata, tatprasadatparam shantim sthanam prapysasi shashvatam'; (18-61 and 62, Gita).

²⁶⁰ 'Iti te jnanamakhyatam guhyadguhyataram maya, vimrishyetadasheshena yatthechchhasi tatha kuru'; (18-63, Gita).

²⁶¹ 'Idam te natapaskaya nabhaktaya kadachana, na chashrushave vachyam na cha mam yobhyasooyati'; (18-67, Gita).

²⁶² 'Ya imam paramam guhyam madbhakteshvabhidhasyati, bhaktim mayi param kritva mamevaishatyasamshayah'; (18-68).

²⁶³ 'Na cha tasmanmanushyeshu kashchinme priyakrittamah, bhavita na cha me tasmadanyah priyataro bhuvi'; (18-69, Gita).

²⁶⁴ 'Adhyeshyate cha ya imam dharmya samvadamavayoh, jnanayajna tenahamishthah syamiti me matih'; and 'Shraddhavananasooyashcha shrunuyadapi yo narah, sopi muktah shubhanllokanprapnuyatpunyakarmanam'; (18-70 and 71, Gita).

²⁶⁵ 'Sanyasasya mahabaho tattwamichchhami veditum, tyagasya cha hrishikesha prithakkeshinishudana'; (18-1, Gita).

²⁶⁶ 'Annadbhavati bhootani parjanyadannasambhavah, yajnadbhavati parjanyo yajnah karmasamudbhavah'; (3-14); 'Karma brahmodbhavam viddhi brahmaksharasamudbhavam, tasmatsarvagatam brahma nityam yajne pratishthitam'; (3-15) and 'Yastvatmaratireva syadatmatriptashchamanavah, atmanyeva cha santushtam tasya karyam na vidyate'; (3-17); Gita).

²⁶⁷ 'Bhoomiraponalovatyuh kha mano buddhireva cha, ahankaram itiyam me bhinna prakritirashtadha'; and 'Apareyamitastvanyam prakritim viddhi me param, jeevaroopa mahabaho yayedam dharyate jagat'; (7-4 and 5, Gita).

²⁶⁸ 'Etadyonini bhootani sarvanityupadharaya, aham kritsnasya jagatah prabhavah pralayastatha'; and 'Mattah parataram nayatkinchidasti dhananjaya, mayi sarvamidam protam sootre manigana iva'; (7-6 and 7, Gita).

²⁶⁹ 'Ye chaiva sattvika bhava rajasastamasashcha ye, matta eveti tanviddhi na tvaham teshu te mayi'; (7-12, Gita).

²⁷⁰ 'Tribhiringunamayairbhavairebhi sarvamidam jagat, mohitam nabhi janati mamebhyah paramavyayam'; and 'Daivi hyesha gunamayi mam maya duratyaya, mameva ye prapadyante mayametam taranti te'; (7-13 and 14, Gita).

²⁷¹ 'Kim tadbrahma kimadhyatmam kim karma purushottama, adhibhootam cha kim proktam adhidaivam kimuchyate'; 'Adhiyajnah katham kotra dehesminmadhusoodan, prayanakale cha katham jneyosi niyatatmabhih'; 'Aksharam brahma paramam svabhavadhyatmamuchyate, bhootabhavodbhavakaro visargah karmasajnitah'; and 'Adhibhootam ksharo bhavah purushashchadhidaivatam, adhiyajnohamevatra dehe dehabhrtam vara'; (8-1 to 4, Gita).

²⁷² 'Tasmatsarveshu kaleshu mananusmara yudhya cha, mayyarpitamanobuddhirmamevaishyasyasamshayam'; and Abhyasayogayuktena chetasa nanyagamina, paramam purusham divyam yati parthanuchintayan'; (8-7 and 8, Gita).

²⁷³ 'Ananyachetah satatam yo mam smarati nityashah, tasyaham sulabhah partha nityayuktasya yoginah'; (8-14, Gita).

²⁷⁴ 'Mamupetya punarjanma dukkhalayamashashvatam, napnuvanti mahatmanah samsiddhim paramam gatah'; (8-15, Gita).

²⁷⁵ 'Parastasmattu bhavonyovyaktovyaktatsananah, yah sa sarveshu bhooteshu nashyatsu na vinashyati'; 'Avyaktokshara ityuktastamahuh paramam gatim, yam prapya na nivantante taddhama paramam mama'; and 'Purushah sa parah partha bhaktya labhyastvananyaya, yasyantasthani bhootani, yena sarvamidam tatam'; (8-20 to 22, Gita).

²⁷⁶ 'Vedeshu yajneshu tapahsyu chaiva, daneshu yatpunyafalapradishtam, atyeti tatsarvamidam viditva, yogi parama sthanamupaito chadyam'; (8-28, Gita).

²⁷⁷ 'Idam shariram kaunteya kshetramityabhidhiyate, etadyam vetti tam prahuh kshetrajna iti tadvidah'; and 'Kshetrajnam chapi mam viddhi sarvakshetreshu bharata, kshetrakshetrayorjnanam yattajnanam matam mam'; (13-1 and 2, Gita).

²⁷⁸ 'Tatkshetram yachcha yadrikcha yadvikari yatashcha yat, sa cha yo yatprabhavashcha tatsamasena me shrunu'; 'Mahabhootanyahankaro buddhiravyaktameva cha, indriyani dashaikam cha pancha chendriyagocharah'; and 'Ichchha dvesha sukham dukkham sanghatashchetana dhritih, etatkshetram samasena savikaramudahrtam'; (13-3, 5 and 6, Gita).

²⁷⁹ 'Jneyam yattatpravakshyami yajnatvamritamashnute, anadimatparam brahma na sattanasaduchyate'; sarvatah panipadam tatsarvatokshishiromukham, sarvatah shrutimalloke sarvamavritya tisththati'; and 'Sarvendriyagunabhasam sarvendriyavivarjitam, asaktam gunabhrichchaiva nirgunam gunabhoktri cha'; (13-12 to 14, Gita).

²⁸⁰ 'Bahirantashcha bhootanamacharam charameva cha. Sookshmatvattadvijneyam doorastham chantike cha tat'; 'Avibhiktam cha vibhakteshu vibhaktamiva cha sthitam, bhootabhartri cha tajneyam grasishnu prabhavishnu cha'; and 'Jyotishamapi tajjyotistamasah paramuchyate, jnanam jneyam jnanagamyam hridi sarvasya vishthhitam'; (13-15 to 17, Gita).

²⁸¹ 'Iti kshetram tatha jnanam jneyam choktam samasatah, madbhakta etadvijnaya madbhavayopapadyate'; (13-18, Gita).

²⁸² 'Prakritim purusham chaiva viddhyanadi ubhavapi, vikaramshcha gunanshchaiva viddhi prakritisambhavan'; 'Karyakaranakartritve hetuh prakritiruchyate, purushah sukhaduhkhanam bhoktritve heturuchyate'; and 'Purushah prakritistho hi bhunkte prakritijangunan, karanam gunasangosya sadsadyonijanmasu'; (13-19 to 21, Gita).

²⁸³ 'Upadrashtanumanta cha bharta bhokta maheshwarah, paramatmepichapyukto dehesminpurushah parah'; and 'Ya evam vetti purusham prakritim cha gunaih saha, sarvatha vartamanopi na sa bhooyobhijayate'; (13-22 and 23, Gita).

²⁸⁴ 'Yavatsanjayate kinchitsattvam sthavarajangamam, kshetrakshetrajnasyogattadviddhi bharatarshabha'; and 'Samam sarveshu bhooteshu tisththantam parameshwaram, vinashyatsvavinashyantam yah pashyati sa pashyati'; (13-26 and 27, Gita).

²⁸⁵ 'Prakrityeva cha karmani kriyamanani sarvashah, yah pashyati tathatmanamakartaram sa pashyati'; (13-29, Gita).

²⁸⁶ 'Yada bhootaprithagbhavamekatvamekasthamanupashyati, tata eva cha vistaram brahma sampadyate tada'; 'Anaditvannirgunatvatparamatmayavyayah Sharirasthopi kaunteya na karoti na lipyate'; and 'Yatha sarvagatam sauksmyadakasham nopalipyate, sarvatravasthito dehe tathatma nopalipyate'; (13-30 to 32, Gita).

²⁸⁷ 'Yatha prakashayatyekah kritnam lokamimam ravih, kshetra kshetri tatha kritnam prakashayati bharata'; and 'kshetrakshetrajnayorevamantaram jnanachakshusha, bhootaprakritimoksham cha ye viduryanti te param'; (13-33 and 34, Gita).

²⁸⁸ 'Mama yonirmahadbrahma tasmingarbhham dadamyaham, sambhavah sarvabhootanam tato bhavati bharata'; sarvayonishu kaunteya moortayah sambhavanti yah, tasam brahma mahadyoniraham beejapradah pita'; and 'Sattva rajastam iti gunah prakritisambhavah, nibagnanti mahabaho dehe dehinamavyayam'; (14-3 to 5, Gita).

²⁸⁹ 'Nanyah gunebhyah kartaram yada drashtanpashyati, gunebhyashcha param vetti madbhavam sodhigachchhati'; 'Gunanetanatitya trindehi dehasamudbhavan, janmamrityujaraduhkhaivimuktomritamashnute'; 'Mam cha yovyabhicharena bhaktiyogena sevate, sa gunansamatityetanbrahmabhooyaya kalpate'; and 'Brahmano hi pratisththahamamritasyavyayasya cha, shashvatasya cha dharmasya sukhasyaikantikasya cha'; (14-19, 20, 26 and 27, Gita).

²⁹⁰ 'Urshvamooolamadahshakhamashvattham prahuravyayam, chhandamsi yasya parnani yastam veda sa vedavit'; 'Adhashchordhvam prasritastasya shakha gunapravridha vishayapravalah, adhashcha moolananyusanatantani karmani bandhini manushyaloke'; and 'Na roopamasyeha tathopalabhyate nanto na chadjirna cha sampratisththa'; (15-1 to 3, Gita).

²⁹¹ ‘..... ashvatthamenam suviroodhamoolamasangashastrena dridhena chhitva’; and ‘Tatah padam tatparimargitavyam yasmingata na nivartanti bhooyah, tameva chadyam purusham prapadye yatah pravrittih prasrita purani’; (15-3 and 4, Gita).

²⁹² ‘Nirmanamoha jeetasangadosha adhyatmanitya vinivrita kamah, dvandairvimukta sukhaduhkhasanjnairgachhantyamoodhah padamavyayam tat’; and ‘Na tadbhasayate sooryo na shashanko na pavakah, yadgatva na nivartantetaddhama paramam mama’; (15-5 and 6, Gita).

²⁹³ ‘Mamaivamsho jeevaloke jeevabhootah sanatanah, manah shashtthanidriyani prakritisthani karshati’; ‘Shariram yadavapnoti yacchapyutkramatishwarah, grihitvaitani samyati vayurgandhanivashayat’; ‘Kshotram chakshuh sparshanam cha rasanam ghranameva cha, adhishtthaya manashchaya vishayanupaevate’; and ‘Utkramantam sthitam vapi bhunjanam va gunanvitam, vimoodha nanupashyanti pashyanti jnanachakshushah’; (15-7 to 10, Gita).

²⁹⁴ ‘Yatanto yoginashchainam pashyantatmanyavasthitam, yatantopyakritatmano nainam pashyantyachetasah’; (15-11, Gita).

²⁹⁵ ‘Sarvasya chaham hridi sannivishto, mattah smritirjnanamapohanam cha, vedaishcha sarvairahameva vedyo vedantakridvedavivideva chaham’; ‘Dvavimau purushau loke ksharashchakshara eva cha, ksharah sarvani bhootani kootasthokshara uchayate’; and ‘Uttamah purushastvanyah paramatmetyudahrtah, yo lokatrayamavishya bibhartyavyaya ishwarah’; (15-15 to 17, Gita).

²⁹⁶ ‘Yo mamevamasammoodho janati purushottamam, sa sarvavidbhajati mam sarvabhavena bharata’; and ‘Iti guhyatamam shastramidamuktam mayanagha, etadbuddhvbuddhimansyatkritakrityasya bharata’; (15-19 and 20, Gita).

²⁹⁷ ‘Sannyasasya mahabaho tattwamichchhami veditum, tyagasya cha hrishikesha prithakkeshinishudan’; (18-1, Gita).

²⁹⁸ ‘Ashochyananvashochastvam prajnavadamshcha bhashase, gatasonagatasoonashcha nanushochanti panditah’; (2-11, Gita).

²⁹⁹ ‘Esha tebhihita sankhye buddhiryoge tvimam shrunu, buddhya yukto yaya partha karmabandham prahasyasi’; (2-39).

³⁰⁰ ‘Nehabhikramanashosti pratyavayo na vidyate, svalpamapyasya dharmasya trayate mahato bhayat’; (2-40, Gita).

³⁰¹ ‘Karmanyevadhikaraste ma faleshu kadachana, ma karmafalaheturbhoorma te sangostvakarmani’ (2-47, Gita).

³⁰² ‘Anishtamishtam mishram cha trividham karmanah falam, bhavatyatyaginam pretya na tu sannyasinam kvachit’; (18-12, Gita).

³⁰³ ‘Yogasthah kuru karmani sangam tyaktva dhananjaya, siddhyasiddhyoh samo bhootva samatvam yoga uchayate’; (2-48, Gita).

³⁰⁴ ‘Jyayasi chetkarmanaste mata buddhirjanardana, tatkim karmani ghore mam niyojayasi keshava’; and ‘Vyamishreneva vakyena buddhim mohayasiva me, tadekam vada nishchitya yena shreyohamapnuyam’; (3-1 and 2, Gita).

- ³⁰⁵ *'Lokesmindvididha nishththa pura prokta mayanagha, jnanayogena sankhyanam karmayogena yoginam'; (3-3, Gita).*
- ³⁰⁶ *'Na karmanamanarambhannaishkarmyam purushoshnute, na cha sannyasanadeva siddhim samadhigachchhati'; and 'Na hi kashchitkshanamapi jatu tishththatyakarmakrit, karyate hyavashah karma sarvaih prakritijairgunaih'; (3-4 and 5, Gita).*
- ³⁰⁷ *'Yogasannyastakarmanam jnanasanchhinnasamshayam, atmavantam na karmani nibaghnanti dhananjaya'; (4-41, Gita).*
- ³⁰⁸ *'Sannyasam karmanam Krishna punaryogam cha samshasi, yachhreya etareyokam tanme broohi sunishchitam'; (5-1, Gita).*
- ³⁰⁹ *'Sannyasah karmayogashscha nihshreyaskaravubhau, tayostu karmasannyasatkarmayogo vishishyate'; (5-2, Gita).*
- ³¹⁰ *'Sankhyayogau prithagbalah pravadanti na panditah, ekamapyasthitah samyagubhayorvindate falam'; (5-4, Gita).*
- ³¹¹ *'Yatsankhyaih prapyate sthanam tadyogairapi gamyate, ekam sankhyam cha yogam cha yah pashyati sah pashyati. (5-5, Gita).*
- ³¹² *'Sannyasastu mahabaho duhkhamaptumyogatah, yogayukto munirbrahma na chirena adhigachchhati'; (5-6, Gita).*
- ³¹³ *'Jneyah sa nitya sannyasi yo na dveshti na kankshati, nirdvandvo hi mahabaho sukham bandhatapramuchyate'; (5-3, Gita).*
- ³¹⁴ *'Anashritah karmafalam karyam karma karoti yah, sa sannyasi cha yogi cha na niragnirna chakriyah'; (6-1, Gita).*
- ³¹⁵ *'Yam sannyasamiti prahuryogam tam viddhi pandava, na hya sannyastasankalpo yogi bhavati kashchana'; (6-2, Gita).*
- ³¹⁶ *'Arurukshermuneryogam karma karanamuchyate, yogaroodhasya tasyeva shamah karanamuchyate'; (6-3, Gita).*
- ³¹⁷ *'Yada hi nendriyartheshu na karmasvanushajjate, sarvasankalpasannyasi yogaroodhastadochyate'; (6-4, Gita).*
- ³¹⁸ *'Sannyasasya mahabaho tattvamichchhami veditum, tyagasya cha hrishikesha prithakkeshinishudan'; (18-1, Gita).*
- ³¹⁹ *'Kamyanam karmanam nyasam sannyasam kavayoh viduh, sarvakarmafalatyagam prahustiyagam vichakshanah'; (18-2, Gita).*
- ³²⁰ *'Tyajyam doshavadityeke karma prahurmanishinah, yajnadanatapahkarma na tyajyamiti chapare'; (18-2, Gita).*
- ³²¹ *'Nishchayam shrunu me tatra tyage bharatasattama, tyago hi purushavyaghra trividhah parikeertitah'; (18-4, Gita).*
- ³²² *'Yajnadanatapahkarma na tyajyam karyameva tat, yajno dana tapashchaiva pavanani manishinah'; (18-5, Gita).*
- ³²³ *'Etanyapi tu karmani sangam tyaktva falani cha, kartavyaniti me partha nishchitam matamuttamam'; (18-6, Gita).*
- ³²⁴ *'Niyatasya tu sannyasah karmano nopapadyate, mohattasya parityagastamasah parikirtitah'; (18-7, Gita).*

- ³²⁵ *'Duhkhamityeva yatkarma kayakleshabhayattyajet, sa kritva rajasam tyagam naiva tyagafalam labhet'; (18-8, Gita).*
- ³²⁶ *'Karyamityeva yatkarma niyatam kriyaterjuna, sangam tyaktva falam chaiva sa tyagah sattviko matah'; (18-9, Gita).*
- ³²⁷ *'Na dveshtyakushalam karma kushale nanushajjate, tyagi sattvasamavishto medhavi chhinnasamshayah'; (18-10, Gita).*
- ³²⁸ *'Na hi dehabhritam shakya tyaktum karmanyasheshatah, yastu karmafalatyagi sa tyagibhidhiyate'; (18-11, Gita).*
- ³²⁹ *'Anishtamishtam mishram cha trividham karmanah falam, bhavatyatyaginam pretya na tu sanjnyasinam kvachit, (18-12, Gita).*
- ³³⁰ *'Panchaitani mahabaho karanani nibodha me, sankhye kritante proktani siddhaye sarva karmanam' (18-13, Gita).*
- ³³¹ *'Adhishthanam tatha karta karanam cha prithagvidham, vividhashcha prithagcheshta daivam chaivatra panchamam'; (18-14, Gita).*
- ³³² *'Chaturvaram maya srishtam gunakarmavibhagashah, tasya kartaramapi mam viddhyakartaramavyayam'; 'Na mam karmani limpanti na me karmafalespriha, iti mam yobhijanati karmabhirna sa badhaye'; 'Evam jnatva kritam karma poorvairapi mumukshubhih, kuru karmaiva tasmattvam poorvaih poorvataram kritam'; Kim karma kimkarmeti kavayopyatra mohitah, karmano hyapi boddhavyam gahana karmano gatih'; and 'karmanyakarma yah pashyedakarmani karma yah, sa buddhimanmanushyesu sa yuktah kritsnakarmakrit'; (4-13 to 18, Gita).*
- ³³³ *'Sharirvangmanobhiryatkarma prarabhate narah, nyayyam va viparitam va panchaite tasya hetavah'; (18-15, Gita).*
- ³³⁴ *'Tatraivam sati kartaram atmanam kevalam tu yah, pashyatyakritabuddhitvanna sa pashyati durmati'; (18-16, Gita).*
- ³³⁵ *'Yasya nahankrito bhavo buddhiryasya na lipyate, hattvasi sa imaumlokanna sa hanti na nibadhyate'; (18-17, Gita).*
- ³³⁶ *'Jnanam jneyam pariijnata trividha karmachodana, karanam karma karteti trividhah karmasangraha'; (18-18, Gita).*
- ³³⁷ *'Jnanam karma cha karta cha tridhaiva gunabhedatah, prochyate gunasankhyane yathavachchhrunu tanyapi'; (18-19, Gita).*
- ³³⁸ *'Sarvabhooteshu yenaikam bhavamavyayamikshate, avibhaktam vibhakteshu tajnanam viddhi sattvikam.'; (18-20, Gita).*
- ³³⁹ *'Prithaktvena tu yajnanam nanabhavanprithgvidhan, veti sarveshu bhooteshu tajnanam viddhi rajasam'; (18-21, Gita).*
- ³⁴⁰ *'Yattu kritsnavadekasminkarye saktamahaitukam, atattvarthavadalpam cha tattamasamudahrtam'; (18-22, Gita).*
- ³⁴¹ *'Niyatam sangarahitam aragadveshatah kritam, afalaprepsuna karma yattatsattvikamuchyate'; (18-23, Gita).*
- ³⁴² *'Yattu kamepsuna karma sahanakarena va punah, kriyate bahulayasam tadrajasamudahrtam'; (18-24, Gita).*

- ³⁴³ 'Anubandham kshayam himsamanavekshya cha paurusham, mohadarabhyate karma yattamasamudhritam'; (18-25, Gita).
- ³⁴⁴ 'Muktasangonahamvadi dhrityutsahasamanvitah, siddhyasiddhyornirvikarah karta sattvika uchyate'; (18-26, Gita).
- ³⁴⁵ 'Ragi karmafalaprepsurlubdho himsatmakoshuchih, harshashokanvitah karta rajasah parikirtitah'; (18-27, Gita).
- ³⁴⁶ 'Ayuktah prakritah stabdhah shatho naishkritikolasah, vishadi dirghasootri cha karta tamas uchyate'; (18-28, Gita).
- ³⁴⁷ 'Buddhirbhedam dhriteshchaiva gunatastrividham shrunu, prochyamanenamsheshena prithaktvena dhananjaya'; (18-29, Gita).
- ³⁴⁸ 'Pravrittim cha nivritti cha karyakarye bhayabhaye, bandham moksham cha ya vetti buddhi sa partha sattviki'; (18-30, Gita).
- ³⁴⁹ 'Yaya dharmamadharmam cha karyam chakaryameva cha, ayathavatprajanati buddhih sa partha Rajasi'; (18-31, Gita).
- ³⁵⁰ 'Adharmam Dharmamiti ya manyate tamasavrita, sarvarthanviparitanshcha buddhih sa partha tamasi'; (18-32, Gita).
- ³⁵¹ 'Dhritya yaya dharayate manahpranendriyakriyah, yogenavyabhicharinyah Dhriti sa partha sattviki'; (18-33, Gita).
- ³⁵² 'Yaya tu dhamakamarthandhritya dharayaterjuna, prasangena falakankshi dhriti sa partha rajasi'; (18-34, Gita).
- ³⁵³ 'Yaya Svapna bhayam shokam vishadam madameva cha, na vimunchati durmedha Dhriti sa partha tamasi'; (18-35, Gita).
- ³⁵⁴ 'Sukham tvidanim trividham shrunu me bharatarshabha, abhyasadramate yatra duhkhamtam cha nigachchhati'; and 'Yattadagre vishamiva parinamemritopamam, tatsukham sattvikam proktamatmabuddhi prasadam'; (18-36 and 37, Gita).
- ³⁵⁵ 'Vishayendriyasamyogdyattadagremritopamam, pariname vishamiva tatsukham rajasam smritam'; (18-38, Gita).
- ³⁵⁶ 'Yadagre chanubandhe cha sukham mohamatmanah, nidralasyapramadottham tattamasamudhritam'; (18-39, Gita).
- ³⁵⁷ 'Na tadasti prithivya va divi deveshu va punah, sattvam prakritijairmuktam yadebhih syatribhiringunaih'; (18-40, Gita).
- ³⁵⁸ 'Chaturvarnyam maya srishtam gunakamavibhagashah'; (4-13, Gita).
- ³⁵⁹ 'Brahmanakshatriyavisham shoodranam cha parantapa, karmani pravibhaktani svabhavaprabhavairgunaih'; (18-41, Gita).
- ³⁶⁰ 'Shamo damastapah Shaucham kshantirarjavameva cha, Jnanam vijnanamastikyam brahmakarmasvabhavajam'; (18-42, Gita).
- ³⁶¹ 'Tejo dhritirdakshyam yuddhe chapyaplayanam, danamishwarbhavashcha kshatram karma svabhavajam'; (18-43, Gita).
- ³⁶² 'Krishigorakshyavanijyam vaishyakarma svabhavajam, paricharyatmakam karmam shoodrasyapi svabhavajam'; (18-44, Gita).
- ³⁶³ 'Adeshakale yaddanamapatrebhyashcha deeyate,'; (17-22, Gita).

- ³⁶⁴ ‘Om tatsaditinirdesho brahmanastrividhah shrutah, brahmanastena vedashcha yajnishcha vihatah pura’; (17-23, Gita).
- ³⁶⁵ ‘Annadbhavati bhootani.....; ...;, mogham partha sa jeevati’; (17-14 to 16, Gita).
- ³⁶⁶ ‘Sahayajnah prajah srishtva puovacha prajapatih, anena prasavishyadhvamesha vostvishtakamadhuk’; (3-10, Gita).
- ³⁶⁷ ‘Yajnarthaikarmanonyatra lokoyam karmabandhanah, tadartham karma kaunteya muktasangah samachara’; (3-9, Gita).
- ³⁶⁸ ‘Devanbhavayatanena te deva bhavayantu vah, parasparam bhavayantah shreyah paramavapsyatha’; (3-11, Gita).
- ³⁶⁹ ‘Ishtanbhoganhi vo deva dasyante yajnabhavitah, tairdattanapradayaibhyo yo bhunkte stena eva sah’; (3-12, Gita).
- ³⁷⁰ ‘....., svadharma nidhanam shreyah paradharma bhayavahah’; (3-35, Gita).
- ³⁷¹ ‘Niyatam kuru karma tvam karma jyayo hyakarmana, sharirayatrapa cha te na prasiddhyedidakarmana’ (3-8, Gita).
- ³⁷² ‘Yajnishishtashinah santo muchyante sarvakilbishaih, bhunjate te tvagham papam ye pachantyatmakaranat’; (3-13, Gita).
- ³⁷³ ‘Yastvatmaratireva syadatmatriptasya manavah, atmanyeva cha santustastasya karyam na vidyate’; (3-17, Gita).
- ³⁷⁴ ‘Naiva tasya kritenartho nakriteneha kashchana, na chasya sarvabhooteshu kashchidarthavyapashrayah, (3-18, Gita).
- ³⁷⁵ ‘Tasmadasaktah satatam karyam karma samachara, asakto hyacharanakarma paramapnoti purushah’ (1-19, Gita).
- ³⁷⁶ ‘Tasmadomityudahritya yajnanadanatapakriyah, pravartante vidhanoktah satatam brahmavadinam’; (17-24, Gita).
- ³⁷⁷ ‘Tadatyanabhisandhaya falam yajnatapahkriyah, danakriyashcha vividhah kriyante mokshakankshibhih’; (17-25, Gita).
- ³⁷⁸ ‘Sadbhave sadhubhave cha sadityetatprayujyate, prashaste karmani tatha sachchhabdah partha yujyate’; (17-26, Gita).
- ³⁷⁹ ‘Brahmarpanam brahma havirbrahmagnau brahmana hutam, brahmaiva tena gantavyam brahmakarmasamadhina’; (4-24, Gita).
- ³⁸⁰ ‘Yajne tapasi dane cha sthutih saditi chochyate, Karma taditi tadarthiyam sadityevabhidhiyate’; (17-27, Gita).
- ³⁸¹ ‘Ashraddhaya hutam dattam tapastaptam kritam cha yat, asadityuchyate partha na cha tatpretya no iha’; (17-28, Gita).
- ³⁸² ‘Ishwarapranidhanadva’; (1-23) and
‘Tapahsvadhyayeshvarapranidhananikriyayogah’; (2-1) Psy.
- ³⁸³ ‘Chaturvidha bhajante mam janah sukritinorjuna, arto jijnasurarthartha jnani cha bharatarshabha’; (7-16, Gita).
- ³⁸⁴ ‘Evam jnani nityayukto ekabhaktirvishishyate, priyo hi jnaninotyarthamaham sa cha mama priyah’; (7-17, Gita).
- ³⁸⁵ ‘Udarah sarva evaite jnani tvatmaiva me matam, asthitah sa hi yuktatma mamevanuttamam gatim’; (7-18, Gita).

- ³⁸⁶ *'Bahunam janmanamante jnanavanmam prapadyate, vasudevah sarvamiti sa mahatma sudurlabhah'; (7-19, Gita).*
- ³⁸⁷ *'Kamaistaistairhitjananah prapadyantenyadevatah, tam tam niyamamasthaya prakritya niyatah svaya'; (7-20, Gita).*
- ³⁸⁸ *'Yo yo yam yam tanum bhaktah shraddhayarchitumichchhati, tasya tasyachalam shraddham tameva vidadhamyaham'; (7-21, Gita).*
- ³⁸⁹ *'Sa taya shraddhaya yuktastasyaradhanamihate, labhate cha tatah kamanmayaiva vihitanhitah'; (7-22, Gita).*
- ³⁹⁰ *'Antavattu falam tesham tadbhavatyalpamedhasam, devandevayajo yanti madbhakta yanti mamapi'; (7-23, Gita).*
- ³⁹¹ *'Avyaktam vyaktimapanmam manyate mamabuddhaya, param bhavamajananto mamavyayanuttamam' (7-24, Gita).*
- ³⁹² *'Naham prakashah sarvasya yogamayasadavritah, moodhoyam nabhijanati loko mamajamavyayam'; (7-25, Gita).*
- ³⁹³ *'Ichchhadveshasamutthen dvandvamohena bharata, sarvabhootani sammoham sarge yanti parantapa'; (7-27, Gita).*
- ³⁹⁴ *'Vedham samatitani vartamanani charjuna, bhavishyani cha bhootani mam tu veda na kashchana'; (7-26, Gita).*
- ³⁹⁵ *'Yesham tvantagatam papam jananam punyakarmanam, te dvandvamohanirmukta bhajante mam dridhavratah'; (7-28, Gita).*
- ³⁹⁶ *'Jamaranamokshaya mamashritya yatanti te, te brahma tadviduh kritsnamadyatmam karma chakhilam'; (7-29, Gita).*
- ³⁹⁷ *'Sadhibhootadhidaivam mam sadhiyajnam cha ye viduh, prayanakale cha mam te viduryuktachetasah'; (7-30, Gita).*
- ³⁹⁸ *'Vitarkavicharanandasmitarupanugamat samprajnatah'; (1-17, Pys).*
- ³⁹⁹ *'Viramapratyayabhyasapoorvah samkarasheshonyah'; (1-18, Pys).*
- ⁴⁰⁰ *'Yogashchittavrittinirodhah'; (1-2, Pys).*
- ⁴⁰¹ *'Bhavapratyayo videhaprakritilayanam'; (1-19, Pys).*
- ⁴⁰² *'Shraddhaveeryasmritiprajnapoorvaka itaresham'; (1-20, Pys).*
- ⁴⁰³ *'Teevrasamveganamasannah'; (1-21, Gita).*
- ⁴⁰⁴ *'Mridumadhyadhimatratvattatopi visheshah'; (1-22, Pys).*
- ⁴⁰⁵ *'Ishwarapranidhanadva'; (1-23, Pys).*
- ⁴⁰⁶ *'Kleshakarmavipakashayaraiparamrishta purushavisheshah ishwarah'; (1-24, Pys).*
- ⁴⁰⁷ *'Tatra niratishayam sarvajna beejam'; (1-25, Pys).*
- ⁴⁰⁸ *'Sa poorveshamapi guruh kalenanavachchhedat'; (1-26, Pys).*
- ⁴⁰⁹ *'Tasya vachakah pranavah'; (1-27, Pys).*
- ⁴¹⁰ *'Tajjapastadarthabhavanam'; (1-28, Pys).*
- ⁴¹¹ *'Tatah pratyakchetanadhigamopyantarayabhavashcha'; (1-29, Pys).*
- ⁴¹² *'Idam tu te guhyatamam pravakshyamanasooyave, rajavidya rajaguhyam yajnatvamokshyaseshubhat'; (9-1, Gita).*
- ⁴¹³ *'Jnanam te savijnanamidam vakshyamyasheshatah, yajnatva na bhooyonyajnatavyamavashishyate'; (7-1, Gita).*

- ⁴¹⁴ 'Rajavidya rajaguhyam pavitramidamuttamam, pratyakshavagamam dharmyam susukham kartumavyayam'; (9-2, Gita).
- ⁴¹⁵ 'Ashraddhadana purushah dharmasyasya parantapa, aprapya mam nivartante mrityusamsaravartmani'; (9-3, Gita).
- ⁴¹⁶ 'Maya tatamidam sarvam jagadavyaktamoortina, matsthani sarva bhootani na chaham teshvavasthitah'; (9-4, Gita).
- ⁴¹⁷ 'Na cha matsthani bhootani pashya me yogamaishwaram, bhootabhrinna cha bhootastho mamatma bhootabhavanah'; (9-5, Gita).
- ⁴¹⁸ 'Yathakasha sthito nityam vayuh sarvatrago mahana tatha sarvani bhootani matsthanityupadharaya'; (9-6, Gita).
- ⁴¹⁹ 'Sarva bhootani kaunteya prakritim yanti mamikam, kalpakshaye punastani kalpadau visrijamyaham'; (9-7, Gita).
- ⁴²⁰ 'Prakritim svamavashtabhya visrijami punah punah, bhootagramamimam kritnamavasham prakritervashat'; (9-8, Gita).
- ⁴²¹ 'Na cha mam tani karmani nibagnanti Dhananjaya, udasinavadasinmasaktam teshu karmasu'; (9-9, Gita).
- ⁴²² 'Mayadhyakshena prakritih sooyate sacharacharam, hetunanena kaunteya jagadviparivartate'; (9-10, Gita).
- ⁴²³ 'Idam tu te guhyatamam pravakshyamyanasooyave, jnanam vijnanasahitam yajnatva mokshyaseshubhat'; (9-1, Gita).
- ⁴²⁴ 'Jnanam teham savijnanamidam vakshyamyasheshatah, yajnatva neha bhooonyajnatavyamavashishyate'; (7-2, Gita).
- ⁴²⁵ 'Rajavidya rajaguhyam pavitramidamuttamam, pratyakshavagamam dharmyam susukham kartumavyayam'; (9-2, Gita).
- ⁴²⁶ 'Ashraddhadanah purusha dharmasyasya parantapa, aprapya mam nivartante mrityusamsaravartmani'; (9-3, Gita).
- ⁴²⁷ 'Maya tatmidam sarvam jagadavyaktamoortina, matsthani sarva bhootani na chaham teshvavasthitah'; (9-4, Gita).
- ⁴²⁸ 'Na cha matsthani bhootani pashya me yogamaishwaram, bhootabhrinna cha bhootastho mamatma bhootabhavanah'; (9-5, Gita).
- ⁴²⁹ 'Yathakashasthito vayuh sarvatrago mahana, tatha sarvani bhootani matsthaniiityupadharaya'; (9-6, Gita).
- ⁴³⁰ 'Sarvabhootani kaunteya prakritim yanti mamikam, kalpakshaye punastani kalpadau visrijamyaham'; (9-7, Gita).
- ⁴³¹ 'Prakritim svamavashtabhya visrijami punah punah, bhootagramamimam kritnamavasham prakritervashat'; (9-8, Gita).
- ⁴³² 'Na cha mam tani karmani nibaghnanti dhananjaya, udasinvadasinamasaktam teshu karmasu'; (9-9, Gita).
- ⁴³³ 'Mayadhyakshena prakritih sooyate sacharacharam, hetunanena kaunteya jagadviparivartate'; (9-10, Gita).
- ⁴³⁴ 'Avajananti mam moodha manushim tanumashritam, param bhavamajananto mam bhootamaheshwaram'; (9-11, Gita).

- ⁴³⁵ 'Satatam keertayanto mam yatantashcha dridhavratah, namasyantashcha mam bhaktya nityayukta upasate'; (9-14, Gita).
- ⁴³⁶ 'Jnanayajnen chapyanye yajanto mam upasate, ekatvena prithakatvena bahudha vishvatomukham'; (9-15, Gita).
- ⁴³⁷ 'Lokesmindvididha nishththa pura prokta mayanagha, jnanayogena sankhyanam karmayogena yoginam'; (3-3, Gita).
- ⁴³⁸ 'Vasudevah sarvamiti'; (7-19, Gita).
- ⁴³⁹ 'Sankhyayogau prithagbalah pravadanti na panditah, ekamapyasthitah samyagubhayorvindate falam'; and 'Yatsankhyaih prapyate sthanam tadyogairapi gamyate, ekam sankhyam cha yogam cha yah pashyati sa pashyati'; (5-4 ad 5, Gita).
- ⁴⁴⁰ 'Brahmarpanam brahmahavirbrahmagnau brahmana hutam, brahmaiva tena gantavyam brahmakarmasamadhina'; (4-24, Gita).
- ⁴⁴¹ 'Aham kraturaham yajnah svadhahamaushadham, mantrohamahamevajyamahagniraham hutam'; (9-16, Gita).
- ⁴⁴² 'Pitahamasya jagato mata dhata pitamahah, vedyam pavitramonkara riksam yajureva cha'; (9-17, Gita).
- ⁴⁴³ 'Tasya vachakah pranavah'; (1-27, Pys).
- ⁴⁴⁴ 'Rasohamapsu kaunteya'; (7-8 to 11, Gita).
- ⁴⁴⁵ 'Neha nanasti kinchana'; Neti, Neti'.
- ⁴⁴⁶ 'Vyasochchhishtam jagatsarvam', (Folklore).
- ⁴⁴⁷ 1-23 to 29, Pys.
- ⁴⁴⁸ 'Ishwara-pranidhanadva'; (1-23, Pys).
- ⁴⁴⁹ 'Tapahswadhyayeshwarapranidhanani kriyayogah'; (2-1, Pys).
- ⁴⁵⁰ 'Avidya-asmita-raga-dvesha-abhiniveshah kleshah'; (2-3, Pys).
- ⁴⁵¹ 'Samadhibhavanarthah kleshatanukaranarthashcha'; (2-2, Pys).
- ⁴⁵² 'Avidyakshetramuttaresham prasuptatanuvichchinnodaranam'; (2-4, Pys).
- ⁴⁵³ 'Anityashuchiduhkhanatmasu nityashuchisukhatmakhyatiravidya'; (2-5, Pys).
- ⁴⁵⁴ 'Sati moole tadvipako jatayurbhogah'; (2-13, Pys).
- ⁴⁵⁵ 'Shayyasanasthotha pathi vrajanva svasthah parikshinavitarkajalah, samsarabeejakshayamikshanamanah sthannityayuktomritabhogabhagi'; (Vyasabhashya).
- ⁴⁵⁶ 'Lokesmindvididha nishththa pura prokta mayanagha, jnanayogena sankhyanam karmayogea yoginam'; (3-3, Gita).
- ⁴⁵⁷ 'Tasya vachakah pranavah'; and 'Tajjapastadarhabhavanam'; (1-27 and 28, Pys).
- ⁴⁵⁸ '.... Pranavah sarva vedeshu ...'; (7-8) and '... vedyam pavitramonkara riksam yajureva cha.... (9-17) (Gita).
- ⁴⁵⁹ 'Aksharanamakarosmi'; (10-33) and 'Giramasmyekamaksharam'; (10-25) (Gita).
- ⁴⁶⁰ 'Omtatsaditi nirdesho brahmanastrividha smritah, brahmanastena vedashcha yajnishcha vihita pura'; (17-23, Gita).

⁴⁶¹ 'Tasmadomityudahritya yajnanadanatapahkriyah, pravartante vidhanoktah satatam brahmavadinam'; (17-24, Gita).

⁴⁶² 'Akara ukare ukaro makare, makara onkare, onkarohamyeva; ahamatma sakshi kevalashchinmatraswaroopah; najnanam, napikaryam, kintu nityashuddhabuddhamuktasatyasvabhavam paramanadadavayam pratyagbhootachaitanyam brahmaivahamasmitiabhednavsthanam samadhih'; 'Tattwamasi'; (6-8-7, Chhandogya Upanishad); 'Brahmahamasmi' (Paramaham); 'Prajnanamanandam brahma'; (3-9, Aitareya Brahmana); 'Ahamatma brahma'; (2-5-10, Brihadaranyaka Upanishad); ityadi shrutibhyah.

⁴⁶³ 'Sparshankritva bahirbahya'; (5-27); 'Yogi yunjit satatamatmanam'; 'Shuchau deshe'; 'Tatraikagram manah ...'; 'Samam kaya ...'; 'Prashantatma vigatbhi'; 'Yunjannaiva sadatmanam'; (6-10 to 15) (Gita).

⁴⁶⁴ 'Machchitto yukta asita matparah'; (6-14, Gita).

⁴⁶⁵ 'Yukta asita matparah'; (6-14, Gita).

⁴⁶⁶ 'Etat hi ekaksharam brahma'; (Katha).

⁴⁶⁷ 'Sarve deva yatpadamamananti tapamsi sarvani cha yadvadanti, yadichchhanto brahmacharyam charanti, tatte padam sangrahenā bravimyomityetat'; 'Etaddhyevaksharam brahma etaddhyevaksharam param, etaddhyevaksharam jnatva yo yadichchhati tasya tat'; 'Etadavalambanam shreshtham etadavalambanam param, etadavalambanam jnatva brahmaloke mahiyate'; (1-2-15 to 17, Katha).

⁴⁶⁸ 'Nayamatma pravachanena labhyo na medhaya na bahuna shrutena, yamevaisha vrinute tena labhyastasyesha atma vivrinute tanum svam'; (1-2-23, Katha and 3-2-3, Mundaka upanishadas).

⁴⁶⁹ 'Omiti brahma, omiṭi idam sarvam; omiṭi etadanukritih, ha sma va apyo shravayetyashravayanti; omiṭi samani gayanti; omshomiti shastrani shamsati; omiṭi adhvaryuh pratigrahaṃ pratigrinati; omiṭi brahma prasauti; omiṭi agnihotram anujanati; omiṭi brahmanah pravakshyannah brahmapapnavaniti; brahmaivopapnoti'; (1-8-1, Tattiriya Upanishad).

⁴⁷⁰ 'Sa yo ha vai tad bhagavan manushyeshu prayanantam onkaram abhidhyayeet, katamam vava sa ten lokam jayatiti?'; (5-1, Prashnopanishad).

⁴⁷¹ 'Prayanakale cha katham jneyosi niyatatmabhih'; (8-2, Gita).

⁴⁷² 'Etat vai satyakama param chaparam cha brahma yavonkarah; tasmad vidvana etenaivayatanena ekataramanveti'; (5-2, Prashnopanishad).

⁴⁷³ 'Sa yadi ekamatramabhidhyayeeta sa tenaiva samveditastoornameva jagatyamabhisampadyate; tamricho manushyalokamupanayante, sa tatra tapasa brahmacharyena shraddhaya mahimanamanubhavati'; (5-3, Prashnopanishad).

⁴⁷⁴ 'Atha yadi dvimatrena manasi sampadyate, sontariksham yajurbhirunniyate somalokam; sa somaloke vibhootimanubhooya punaravartate'; (5-4, Prashnopanishad).

⁴⁷⁵ 'Yah punaretam omiṭi etenaivaksharena parama purushambhidhyayeeta sa tejasi soorye sampannah; yatha padodarastvacha vinirmuchyata evam ha vai sa papamana vinirmuktah samabhirunniyate brahmalokam sa etasmat jeevaghanat

parat param purishayam purushamikshate; tadaito shlokau bhavatah'; (5-5, Prashnopanishad).

⁴⁷⁶ 'Tisro matra mrityumarayah prayukta anyonyasakta anaviprayuktah; kriyasu bahyabhyantaramadhyamasu samyakprayuktasu na kampatee jnah'; (5-6, Prashnopanishad).

⁴⁷⁷ 'Rigbhiretam yajurbhirantariksham samabhiryata tat kavayo vedayante; tamonkarenaiva ayatanenanveti vidvana yat tat shantamajaramamritamabhayam param cheti'; (5-7, Prashnopanishad).

⁴⁷⁸ 'Dhanurgrihitva upanishadam mahastram sharam hyupasanishitam sandhayeeta; ayamya tadbhavagatena chetasa lakshyam tadevaksharam somya viddhi'; (2-2-3, Mundakopanishad).

⁴⁷⁹ 'Ara iva sthanabhau samhata yatra nadyah sa eshah antashcharante bahudha jayamanah; omityeva dhyayatha atmanam svasti paraya tamasah parastat'; (2-2-6, Mundakopanishad).

⁴⁸⁰ 'Pranavo dhanuh sharo hyatma brahma tallakshamuchyate; apramattena vaddhavyam sharavattanmayo bhavet'; (2-2-4, Mundakopanishad).

⁴⁸¹ 'Om kham brahma; kham puranam vayuram kham iti ha sma ah kauravyayaniputro vedo ayam brahmana viduh veda enena yad veditavyam'; (5-1-2, Brihadaranyaka Upanishad).

⁴⁸² 'Om iti etad aksharam udgeetham upaseeta; om iti hi udgayati tasya upavyakhyanam'; (1-1-1) (Ch.Up. = Chhandogya Upanishad).

⁴⁸³ 'Sparshankritva, pranapanau samau kritva nasabhyantaracharinau'; (5-27, Gita).

⁴⁸⁴ 'Girasmaikamaksharam' (10-25, Gita).

⁴⁸⁵ 'OM; asau va adityo devamadhu tasya dyaureva tirashcheenavamsho anpoopo marichayah putrah'; (3-1-1, Ch.Up.).

⁴⁸⁶ 'Sarvam khalu idam brahma tajjalan itti shanta upaseeta'; (3-14-1, Ch.Up.).

⁴⁸⁷ 'Harih OM omityekasharamidamsarvam tasyopavyakhyanam bhootam bhavadbhavishyati sarvamonkara eva; yachchanyatrikalateetam padapyonkara eva'; (1, Mandukya Upanishad).

⁴⁸⁸ 'Durdarshamatigambhiramajam samyam visharadam; buddhva padamananatvam namaskurmo yathabalam; asangoham asangoham punah punah; sachchidananda roopoham ahamevahamavyayah'; (100 and 101, Alatahanti, Gaudapadiya Mandukyakarika).

⁴⁸⁹ 'Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah'; (8-5, Gita).

⁴⁹⁰ 'Abhyasayogayuktena chetasa nanyagamina, paramam purusham divyam yati parthanuchintayan'; (8-8, Gita).

⁴⁹¹ 'Kavim puranamanushasitaramanoraniyam samanumaredyah, sarvasya dhataramachintyaroopamadityavarnam tamasah parastat'; and 'Prayanakale manasachalena bhaktiya yukto yogabalena chaiva, bhroovormadhye pranamaveshya samyak sa tam parama purushamupaiti divyam'; (8-9 to 10, Gita).

⁴⁹² 'Yadaksharam vedavdo vadanti vishanti yadyatayo veetaragah, yadichchhanto brahmacharyam charanti tatte padam sangrahe na pravakshye'; (8-11, Gita).

⁴⁹³ 'Sarvadvarani samyamya mano hridi nirudhya cha, moordhyadhatmanah pranamasthito yogadharanam'; and 'Omityekasharam brahma vyaharanmamanusmara, yah prayati tyajandeham sa yati paramam gatim'; (8-12 and 13, Gita).

⁴⁹⁴ 'Ananyachetah satatam yo mamm smarati nityashah, tasyaham sulabhah partha nityayuktasya yoginah'; (8-14, Gita).

⁴⁹⁵ 'Mamupetya punarjanma duhkhalayamashashvatam, napnuvanti mahatmanah samsiddhim paramam gatah'; (8-15, Gita).

⁴⁹⁶ Dny, Ovis (1-1 to 21).

⁴⁹⁷ Dny, Ovis (8-118 and 119).

⁴⁹⁸ Dny, Ovis (8-114 to 118).

⁴⁹⁹ Dny, Ovis (6-302 to 308).

⁵⁰⁰ Dny, Ovis (17—357 to 359, 401 and 402 and 336 to 343).

⁵⁰¹ Dny, Ovis (6-268 and 269, and 12-31 and 32).

⁵⁰² 'Jeevo brahmaiva na para'; (Adwaita philosophy of Shrimat Adi Shankaracharya).

⁵⁰³ 1173, Namadeva Abhanga Gatha.

⁵⁰⁴ 'Neha nanasti kinchana'; (Ishavasyopanishad).

⁵⁰⁵ 'Gatirbharta prabhuh sakshi nivasah sharanam suhrit, prabhavah pralayah sthanam nidhanam beejamavyayam'; and 'Tapamyaham varsham nigrihnamyutsrijami cha, amritam chaiva mrityushcha sadasacchahamarjuna'; (9-18 and 19, Gita).

⁵⁰⁶ 'Bhooya eva Mahabaho shrunu me paramam Vachah, yattehamm priyamanaya vekshyami hitkamyaya'; (10-1, Gita).

⁵⁰⁷ 'Na me viduh suraganah na prabhavam na maharshayah, ahamadirhi devanam maharshinam cha sarvashah'; (10-2, Gita).

⁵⁰⁸ 'Yo mamajamanadim cha vetti lokamaheshwaram, asammodhah sa martyeshu sarvapapaih pramuchyate'; (10-3, Gita).

⁵⁰⁹ 'Buddhirjnanamasammohah kshama satyam damah shamah, sukhah duhkham bhavobhavo bhayam chabhayameva cha'; 'Ahimsa samata tushtistapo danam yashoyashah, bhavanti bhava bhootanam matta eva prithagvidhah'; and 'Maharshayah sapta poorve chatvaro manavastatha, madbhavam manasa jata yesham loka imah prajah'; (10-4 to 6, Gita).

⁵¹⁰ 'Sattvapurushanyatakyatimatrasya sarvabhavadhishthitratritvam sarvajnatritvam cha'; (3-49, Pys).

⁵¹¹ 'Etam vibhootim yogam cha mama yo vetti tattwatah, sovikampena yogena yujyate natra samshayah'; (10-7, Gita).

⁵¹² 'Sarvam khalvidam brahma'; 'Ayamatma brahma'; 'Tat twam asi'; 'Aham brahmasmi'; and 'Ishavasyamidam Sarvam yatkincha jagatyam jagat'; etc. (the Shrutis and the Upanishadas).

- ⁵¹³ 'Param brahma param dhama pavitram paramam bhavan, purusham shashvatam divyamadidevamajam vibhum'; (10-12, Gita).
- ⁵¹⁴ 'Ahustvamrishayah sarve devarshirnaradastatha, asito devalo vyasah svayam chaiva bravishi me'; (10-13, Gita).
- ⁵¹⁵ 'Sarovametadritam manye yanmam vadasi keshava, na hi te bhagavanvyaktim vidurdeva na danavah'; (10-14, Gita).
- ⁵¹⁶ 'Swayamevatmanatmanam vettha twam purushottama, bhootabhavan bhootesha devadeva jagatpate'; and 'Vaktumarhasyasheshena divya hyatmavibhootayah, yabhirvibhootibhirlokanimamstvam vyapya tishtthasi'; (10-15 and 16, Gita).
- ⁵¹⁷ 'Katham vidyamaham yogimstvam sada parichintayan, 'keshu keshu cha bhaveshu chintyosi bhagavanmaya'; and 'Vistarenatmano yogam vibhootim cha Janardana, bhooyah kathaya triptirhi shrinvato nasti memritam'; (10-17 and 18, Gita).
- ⁵¹⁸ 'Hanta te kathayishyami divya hyatmavibhootayah, pradhanyatah kurushreshthha nasyanto vistarasya me'; (10-19, Gita).
- ⁵¹⁹ 'Manahprasadah saumyatvam maunamatmavinigraha, bhavasamsuddhiritetattapo manasamuchyate'; (17-16, Gita).
- ⁵²⁰ 'Vyadhistyanasamshayapramadalasyaviratibhrantadarshanalabdha-bhoomikatvanavasthitatvani chittavikshepastentarayah'; (1-30, Pys).
- ⁵²¹ 'Duhkhadaurmanasyangamejayatvashvasaprashvasavikshepasahabhuvah'; (1-31, Pys).
- ⁵²² 'Tatpratishedharthamekatattwabhyasah'; (1-32, Pys).
- ⁵²³ 'Maitrikarunamuditopekshanam sukhaduhkhapunyapunyavishayanam bhavanatashchittaprasadnam'; (1-33, Pys).
- ⁵²⁴ 'Ahamatma gudakesha sarvabhootashayasthitah, ahamadishcha madhyam cha bhootanamanta eva cha'; (10-20, Gita).
- ⁵²⁵ 'Adityanamaham vishnurjyotisham raviramshuman, marichimarutamasmī nakshatranamaham shashi'; (10-21, Gita).
- ⁵²⁶ 'Vedanam samavedosmi; sthavaranam himalayah'; (10-20 to 25, Gita).
- ⁵²⁷ 'Aswatthah sarvavrikshanam ...'; to '..... jnanam jnavatamaham'; (10-26 to 38, Gita).
- ⁵²⁸ 'Yachchapi sarvabhootanam beejam tadahamarjuna, na tadasti vina ytsyanmaya bhootam characharam'; (10-39, Gita).
- ⁵²⁹ 'Nantosti mama divyanam vibhootinam parantapa, esha tuddeshatah prokto vibhootervistaro maya'; (10-40, Gita).
- ⁵³⁰ 'Yadyadvibhootimatsattvam shrimadoorjitameva va, tattadevavagachchha tvam mama tejomshasambhavam'; (10-41, Gita).
- ⁵³¹ 'Athava bahunaitena kim jnatena taavarjuna, vishtabhyahamidam kritsnamekamshena sthito jagat'; (10-42, Gita).
- ⁵³² 'Tajjapastadarthabhavanam'; (1-28, Pys).

⁵³³ *'Manmana bhava madbhakto madyaji mam namaskuru, mamevaishyasi yuktaivamatmanam matparayanah'; (9-34, Gita).*